A MONITOR OF MORTALITIE,

In two SERMONS,

By a consideration of the manifold and uncertaine surprizalls of Death, guiding the pace and passages of a Temporall life, towards the obtainement of life eternall.

OCCASIONED

By the death of that hopefull young Gentleman JOHN ARCHER Esquire, Sonne and Heire to Sir *Simon Archer* Knight of *Warwick-shiere*.

AND

By the death of Mistris *Harpur*, a Grave and Godly Matron, (Wife to Mr. *Henry Harpur* of the City of *Chester*,) and of the death of their religious Daughter *Phebe Harpur*, a Child of about 12. Yeares of age.

By *John Ley* Minister of Great *Budworth* in *Cheshiere*.

DEUT. 32. 29. *O that they were wise, that they understood this, that they would consider their latter end.*

Ita fit, ut immortalitas exclusa in perpetuum, & ad tempus recepta Mortalitas, hominem constituat in ea conditione, ut sit in qualibet ætate Mortalis. Lact. de opificio Dei cap 4.

LONDON,

Printed by *G. M.* for *Christopher Meredith* at the Signe of the Crane in *Pauls* Church-yard, M. DC. XLIII.

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TO THE

RIGHT WORSHIPFVLL

And worthy Knight S^r. *Simon Archer*,

and to the vertuous Lady, the Lady *Anne Archer* his wife: *I. L.* wiſheth the moſt deſirable welfare of both worlds.

Right Worſhipfull,

BY theſe Papers which now I ſend you, your ſuſpenſive thoughts of my ſilence (wherein I conceive your charity would not bee forward to condemne me of neglect) may receive ſatisfaction and aſſurance, that I have neither forgotten, how much your goodneſſe hath engaged me to you and yours, nor am willing to pretermit any fit opportunity, which may repreſent

me as gratefull to my friends, as they are gracious to me. They had ſooner appeared in your ſight, if durie to the publike had not anticipated my time and endeavours for another ſervice.

And yet they are now ſo much more ſeaſonable, as time hath the more reduced you, to that diſpaſſionate temper, wherein you were, before your hopefull Sonne, had made his happy change from Earth to Heaven. And ſurely a departure hence to ſuch a bleſſed place, muſt needes be then moſt happy, when remaining here (as now if ever) is moſt perilous.

I ſhall not need then (I hope) for ſupport of your patience to preſſe upon you (in particular) the conſideration either of his high advancement, above the ſtate of *Mortalitie* and miſery, or of GODS peculiar right, to *doe with his owne as hee will*, Matthew 20. 15. Or mans common lot, which is alwayes to be ſo ſubject unto death, that the [a] word in the Hebrew (which in Engliſh is rendred *men*, *Deutr.* 2. 34. with the various ſituation of two little prickes) ſignifieth as (ſome obſerve) both mortall or lyable to death, and dead in-

[a] *Hebreum nomen* Methim *per ſceva: ſignificat mortales, per tzere: mortuos.* Marian. *Annot. in* Deut. 2. 34. & Lorinus *in eundem locum.* Tom. 1. *Com. in* Deu. *p.* 106. *col.* 1.

indeed. And when it is the generall condition of all man-kinde, it is held by the wise an *Argument of* [b] *impotence or arrogance for any to expect a particular exception of themselves or theirs.*

Nor because his death was (in respect of the ordinary course of mans life) unexpected or sodaine, will it be requisite to commend to your serious meditation, the saying of [c] *Lactantius*, censuring the *folly of those, who complaine of deaths immaturity*, or the opinion of [d] *Pliny, That sodaine death is the greatest happinesse that can befall man.*

It will bee enough, if with the piety and prudence, (wherewith you were wont to read such serious and sad discourses) you please to entertain this, which I here present to your attentive perusall. And although it be thus now proposed to common view, it is yours, by peculiar interest, and that two-fold.

The one *Naturall* in his name, and by his occasion, who (in part) by *Nature* once was yours, but now by grace and glory is wholly Gods.

The other *Morall*, as from my selfe, who have a power, and hold my selfe obliged in

[b] *Quis tam superba impotentiſq; arrogantia eſt, ut in hac naturæ neceſſitate (omnia in eundem finem revocantis) ſe unum ac ſuos ſe poni, velit.* Sen. *de conſolat. ad* Polyb. *c.* 24.

[c] *Stultiſſimi ſunt, qui de morte immaturâ quærantur*, Lactant. *de Opificio hominis. ca.* 4.

[d] *Plin. Nat. Hiſt. l.* 7. *cap.* 53.

Iustice to doe you right herein, and in *Gratitude* to give some publike Testimony (in this kind) how much I am, and desire to remaine upon record

From my lodging at the Bishops
head in *Pauls*-Church-yard,
May 10. 1643.

In most faithfull and
affectionate endeavours
your devoted Servant,
Iohn Ley.

IT is ordered this nine and twentieth day of *Aprill*, 1643. by the Committe of the House of Commons in Parliament concerning Printing, that this Funerall Sermon upon *Ioan.* 4. 14. be printed by *Christopher Meredith*.

Iohn White.

On the Death of the Worthy Gent. *Iohn Archer* Esq.

IF to attend upon this ſable Herſe
Griefe could break forth the language of a verſe,
Or that ought might be ſpoke, ſave ſighes, and teares,
(Which this hath taught us more then publike feares)
Sorrow ſhould learne to number words, and try
The meaſur'd ſmoothneſſe of an Elegie:
But Im'e a naturall mourner, and can keepe
In Griefe no method, without forme I weepe;
My Quill is drencht in Teares, Yet ſhall it truth
By Parts relate, and ſhew his full blowne youth,
Whoſe Life was pluckt, like the more forward Roſe,
Cauſe in it Rareneſſe and Perfection growes:
His Autumne Vertues flouriſht in the Spring
Of Dayes, And Harveſt did his greene Yeares bring:
So pure and upright was his hallowed breſt,
As ſinne was not an inmate, Ill, no Gueſt:
His Paſſions were his Livery, and All
Themſelves his Servants, not his Maſters call,
As Nature gave them to him, ſo did he
By Reaſon keepe them under Lock, and Key,
His mind was a Republique fraught with ſtore
Of Graces, not compriſed ith' Indian Shore,
He chang'd no Vertue, by the change of Aire,
Nor was he leſſe himſelfe, becauſe leſſe Faire,
Rome *might ſcorch off ſome beauty from his skinne,*
But not imprint deformity within:
His Soule in Penitence was cins't betimes,
Not in Arrerage of ſome former Crimes,
And we may gueſſe, by this uncalmed State,
Death came not for to puniſh, but Tranſlate;
So doth the tender Father ſtretch his Armes,
To ridde his Babe from neere approaching Harmes,

Confines

Confines it to it's home, and makes it know,
Safetyes with him, not in the ſtreet below,
Man's but a wandring Child, a Plant whoſe root
Is rais'd to Heaven, and ſtill muſt upwards ſhoot;
His Head unlike to Earthly Graſſes, not found
Or cheriſht in the boſome of the Ground:
If then our Friend, or Father, ſnatch the Clay
Wherein like Babes we inſecurely Play,
And pull us from the ſtorms which Clouds portend,
Shall we not kiſſe that hand, and thanke that Friend?
'Tis true, if by Arithmetick we count
Thy Glaſſe of time (Deare Sir) many ſurmount
Thy Yeares, ſinne longer, but wee'l to thy Praiſe
Recount thy Acts, whileſt others count their dayes,
And let men know, thy Talents waxed great
Before they underſtood of the Receit,
Whileſt ſome, oth' narrow paſſage caſt their Eyes,
Thou rannſt before, and ſo obtaind'ſt the Prize.
Haile then (Rare Friend!) and give us leave a while
To part from Thee, and view thy Funerall Pile,
Let us entombe thy Reliques, and Survay
What things they are, which thou haſt flung away:
Sure knowing theſe unmeete to Grace a Crowne,
Thou, with Eliſha, *throwes thy mantle downe,*
As proving to us, that it is unfit,
That we to Heaven ſhould Earthly things commit.
What matter iſt' if this diſcoulour'd Clay
Be ſtreakt with ſpotts, and Periſh in one day?
The ſpeckled Panther has his breath perfum'd,
His Entrailes ſweet, his skinne is only doom'd.
The outſide of our Houſe Durt may pollute,
The inſides' cleave, and purchaſeth repute.
Then let us judge thy Earthly parts to be,
The Emblems of a bleſt Hypocriſy.

W. Ley, *Iohannis Filius.*

A MONITOR OF MORTALITIE,

In two Sermons.

JAMES 4. 14.

—What is your life? It is even a vapour that appeareth for a little time, and then vanisheth away.

IT was the fault of our first Parents, ambitiously to desire a Divinity of knowledge, and their posterity (for the most part) are as base, as they were proud, contenting themselves with much lesse then belongeth to their humanity, being ignorant, not onely of their immortall state in the future, but of their condition of mortality in the present world, such have need to be catechis'd with this question of St. *James*, *—What is your life?* and because the most of them know not, what reply to returne unto it, he makes the answer for them himselfe, in these words, *It is even a vapour.*

If you aske againe, what is a vapour? The answer further sheweth you, that it is such a thing, as is next to nothing, ra-

ther the appearance of a thing, then any ſolid reality, and that not a permanent, but a paſſant appearance, even as a *vapour which appeareth for a little time, and then vaniſheth away.*

Firſt of the Queſtion.

---*What is your life?* Which is very conſiderable both in reſpect of the forme and of the matter of it. I forget not how Phyloſophicall Heroalds aſſigne them their places, giving the precedence to matter (by order of nature) but that muſt be taken in a right degree of Compariſon, matching the next matter and forme together, for ſo the forme is educed out of the power of the matter, and by conſequence commeth after it; but a generall and remote forme (as this frame of words, *as they are interrogative*) is before the particular matter, *the life of man enquired* of in it. Firſt then of the words, as they are formally a Queſtion not of any trifling or ſmall matter, but of a matter of great moment and importance.

For the former, we find it frequent and familiar in the Scripture, to miniſter inſtruction, by way of interrogation or queſtion: as in that excellent Sermon of our Saviour upon the Mount (whereof S. *Matthew* maketh repetition in the fifth, ſixth, and ſeventh Chapters of his Goſpell) teaching Chriſtians what confidence they ought to have in his providence, hee demandeth, *Is not the life more then meat, the body then raiment?* Math. 6. 25. *Behold the foules of the aire, for they ſow not, neither doe they reape, nor gather into barnes, yet your heavenly Father feedeth them: Are you not much better then they?* ver. 26. *Which of you (by taking thought) can adde one Cubite to his ſtature,* ver 27. *If God cloath the graſſe of the field (which to day is and to morrow is caſt into the Oven) ſhall hee not much more cloath you?* ver. 30. and (to the ſame purpoſe) is the 7th Chapter. *What man is there of you, who if his Sonne aske bread will give him a ſtone? and if he aske Fiſh will give him a Serpent?* ver. 10. I give you theſe few inſtances for many; and I ſhall give you two reaſons for all.

The one is to ſtirre-up your attention to a due conſideration of that which is put to the Queſtion: for there is an Emphaſis in

in ſuch a form of words, more then in a plain Propoſition whether affirmative or negative.

The other is this, if the party (to whom the Queſtion is propoſed) be able to make anſwer to it, it puts him to bethinke himſelfe of it, and to like it the better (when he hath made it) not only, becauſe it is (as he conceiveth it) true, but becauſe (as he knoweth it) it is his own.

We ſhall not doe any thing unbeſeeming the gravity and ſadneſſe of this Aſſembly, if we bring downe the obſervation, to a uſe of Inſtruction of little children (by way of queſtion and an anſwer) commonly called by the name of Catechiſing: and that, according to the originall Text, *Gal. 6. 6.* which exactly rendered runneth thus, *Let him that is *Catechiſed, communicate to him that ¶ Catechiſeth him in all good things.* This exerciſe (where it hath been conſcionably and conſtantly practiſed) hath made ſuch little ones, ſo great Proficients in the knowledge of Religion, that therein their gray-headed grandfathers have been but children unto them, and were it more in uſe, both privately and publikely, we ſhould find more fruit of our publike labours, then now we doe, for the heads of Catechiſme (as they are called) would make a body of Divinity, by which as by a patterne of wholeſome words, 1 *Tim.* 6. 3. the ordinary hearer might be the better inabled, to make tryall of his teacher, and might be ſo firmely eſtabliſhed in the faith, that he ſhould not be like thoſe *children*, of whom the Apoſtle ſaith, *They are toſſed too and fro and carried about with every winde of Doctrine, by the ſleight of men and cunning craftineſſe, whereby they lye in wait, to deceive.* Epheſ. 4, 14. They would be a ſtocke of holy treaſure, wherby they might be readily furniſhed for religious diſcourſe, upon good occaſion, and in fit company: (for all ſeaſons and ſocieties are not convenient for it,) and the queſtioning of the younger ſort (before the ancient) would be a good meanes to teach them that, which they are aſhamed otherwiſe to learne, though any way of learning, were better then ſuch ignorance, as is in them, who (out of a thouſand Sermons) cannot repeat ſo much, as is contracted and brought together in a little Catechiſme, and the reaſon may be, becauſe what is committed to catechiſed

Applic. 1.

* κατηχούμενος

¶ κατηχῶν.

Diſciples, is but as lent money, which muſt be repayed, or returned againe, when they are queſtioned about it, whereas what is delivered in a Sermon, is taken for the moſt part, and by the moſt as free-gift for which the receivers are not to be called to any accompt, and of which no paiment is expected from them.

Uſe. Have we not then juſt ground of complaint, againſt ſuch, as have brought ſo profitable a practiſe (wereby our people might be ſoundly grounded, in ſacred knowledge) not only out of uſe, but out of credit too, ſo as if it were ſome baſe and beggerly rudiment, and could not (without indignity to the diſcipline of the Goſpell) be continued? The cauſe of this diſlike and diſdaine (beſides the inconſideration and negligence of many) hath beene an over-high eſtimation of it in ſome, who have ſet it up above the preaching of the Word, and that ſo farre, as for it to put downe the afternoones Sermon, and ſome (to cry quittance with ſuch contempt) would excummunicate Catechiſing out of the Church, and yet both pretend the edification or building up of the people in Religion; ſtrange builders they be, (doubtleſſe,) who either refuſe the foundation of Catechiſticall grounds, or admitting of the ground-worke permit not the ſuper-ſtructure of preaching to be placed upon it, but ſince authority hath reſtored the Sabbath to its right of a double ſervice, from the Pulpit (ſo that the ſacred ſeeds-men are allowed (according to *Solomons* counſell) *In the morning to ſow their ſeed, and in the evening not to let their handreſt, becauſe they know not whether ſhall proſper this or that*, or whether they both ſhall be alike good, *Eccleſ.* 11.6. It were to be wiſhed, that the other ſervice were reſumed to ordinary practiſe, and if any have ſo far Idolized it, as, (in a blinde zeale unto it) to blaſpheme preaching, * ſaying *that expounding of the Catechiſme is as bad as preaching*, we muſt not (for all that) revenge the wrong done to it, upon that exerciſe which is of ſo good uſe to edification, as hath been ſhewed, but as we keep up the reputation (both of prayer and preaching) though ſome have cried up the one, to put downe the other, ſo ſhould we uphold the practice of preaching, and catechiſing, as uſefull aſſiſtants the one to the other, both being ordered

* Mr. *Prin* in the Epiſt: Dedicat: before his firſt part of the Antipath: of the Prelacy. *Ep. pag.* 13.

ordered (ſo as in pious diſcretion they ought to be) ſo as may moſt promote the glory of God, and the ſalvation of ſouls, and with this we may well conclude the *forme* of this Queſtion, and ſo proceed to a conſideration of the *matter* of it, and of that firſt in Generall, then in Particular.

The latter will fitly fall into the handling of the anſwer; (to which I will reſerve it) and for the *Former*, it may miniſter unto us an Obſervation, *for the moving of grave and ſerious queſtions*, ſuch were thoſe of our Saviour before cited, out of his Sermon in the Mount, to which we will adde another of his, of a matter of more weight and moment then the whole world: It is that in the 16th. of *Mat.* 26. *What is a man profited, if he ſhall gaine the whole World and looſe his owne ſoule? or what ſhall a man give in exchange for his ſoule?* which importeth, that if there could be ſuch a bargaine made, that a man might have the whole world for the ſale of his ſoule, he ſhould (for all that) be a looſer by it; for he might (notwithſtanding) bee a bankrupt, a beggar, begging (in vaine) though but for a drop of cold water, to coole his tongue, *Luk.* 16.24. for prevention of which loſſe and diſtreſſe, the Apoſtle multiplies many materiall queſtions, (in Emphaticall manner) concerning the meanes, *viz.* an utter eſtrangement from communion with the wicked, which he preſſeth in this ſort, *What fellowſhip hath righteouſneſſe with unrighteouſneſſe? what communion hath light with darkneſſe, what concord hath Chriſt with Belial, what part hath he that beleeveth with the Infidell?* 2 Cor. 6. 14, 15. *mark* 8.36 *Luk.* 9.25.

In ſuch Queſtions as theſe is alwayes ſomewhat preſuppoſed, expreſſed, or prepared, whereby the hearer may be bettered ſince they are *good to the uſe of edifying*, Ephel. 4.29. and (that they may be ſo to us) we will now make ſome application of them, and therein we ſhall firſt addreſſe a direction and admonition for materiall and profitable inquiries, and then a reproofe to vaine curious and wicked Queſtions.

For the firſt, it will be matter of great advantage, for a proſperous paſſage to our Land of Promiſe, to have in readineſſe, a catalogue of ſuch Queſtions, as may meſt conduce to quicken, *Vſe* 1.

our consideration and care both of our present and future state, and by them (every day) to catechise our selves in some such manner as this.

What is my Constitution? whence mine Originall? whither (by dissolution) shall I be drawne or driven? am I not composed of a mortall body, and of an immortall soule? was not that (at the first) from the dust? and shall it not at last be resolved into dust againe? and my soule immediately derived from God, infused by creation, and created by infusion into my body? and of much more value not only then it, but then the whole world besides? what is it that uniteth them together, is it not the breath of life? and what is that either breath or life? is it any better then a quick vanishing vapour, at least vanishable, every moment? And when it is vanished, and my soule seperated from my body, whither goeth it, what becometh of it? is it not put into a state (whether of woe or welfare) immutable? and the lot of an happy or unhappy change, answerable to the choice of an holy or unholy course? And though by death my body be not only vile and lothsome (both to sight and sent) but farre asunder from my soule, whether it be in Heaven or Hell, (for though Hell and the grave have both one * Name, the regions of darkneſſe and of the first and second death are at a very great distance) will it not become by concomitance perpetuall partaker of the same condition with my soule, whether it be carried by the Angells into *Abrahams* bosome, or hurried by the Devils into the infernall pit.

* Sheol.

Thence will fitly follow the question of the converted Keeper of the Prison (I say keeper of the prison rather then of the prisoners, for they were miraculously enlarged, their bands loosed, the doores opened by God for their deliverance (*Act.* 16.33.) *What must I doe to be saved?* and must I not (as he was presently taught) be saved by my Faith? by Faith in the pretious blood of the Sonne of God? And doth not that Faith engage me, to love him above all either things or persons, and that love oblige me, to keepe his Commandements? even to the deniall of my desires, and delights, were they as deare unto me as my right eye or right hand? to the laying downe of my life

life for him, as he did for me, and the renouncing of my nearest friends, * when they shew themselves to me most affectionately friendly? to take up his Crosse, though I should be sure to sinke under it, as low as the grave? and is it not my duty and his due (having saved me from death) by dying for me, that I should serve him in holinesse and righteousnesse all the dayes of my life?

And (besides my daily devotion to him) doe I not owe him, the solemne service of a weekely Sabbath, in his Sanctuary? and when I come to the place where his honour dwelleth, should I honour him as hypocrites doe with my lipps, and keepe my heart farre from him? doth not he know the secrets of my soule, better then any one knoweth, either my body or my raiment which is most in sight? and doth he not hate hypocriticall eye-service as a meere mocking of him to his face? And should not I make his Sabbath, such a delight unto my soule as not onely not to be weary of well-doing, in the duties of the day, but to long for the returne of it, in the revolution of the weeke? Is not his word more pretious then thousands of gold and silver, in tast more delicious then the hony and the hony combe? and are not the dainties of his Table, his flesh for meate, his bloud for drinke, a more refreshing and satisfying Feast (without cloying satiety) then all the variety of *Vitellius* his Table, though furnished with no fewer then * 9000. dishes at a Meale.

And after these Quæries of Piety, that we may without halting, and with uprightnesse and integrity, walke in the duties of both Tables, it will be requisite, that (for the practise of Justice and Charity) we pose our selves with such inquiries as these.

Ought I not to *doe unto all men as I would have all men doe unto me?* And is not this *the summe of the law and the Prophets?* Math. 7. 12. would not I be pittied, comforted and succoured, were I in any distresse of mind, of body or estate? Would I not (if I had offended another) rather have the wrong remitted, then pursued to revenge? And (if another had offended me) would I not wish that he should offer himselfe to reconciliation with me? Would I be spoyled or defrauded of my right?

* *Licet parvulus ex collo pendeat nepos, licet (sparso crine & scissis vestibus) ubera (quibus te nutrierat) mater ostendat, licet Pater in limine jaceat, percalcatum perge Patrem, siccis oculis ad vexillum cruris evola* Hieron. *ad* Heliodorum. Tom. 1 p. 1.

* Suet. *in vita* Vitel. Chap. 13.

Math. 7. 12.

right? reviled to my face, reproached, or raſhly cenſured behind my backe? Such Queſtions as theſe (taken firſt and laſt, like a phyſicall receipt for the ſoule, to which you may adde more of your ſelves, and ſome more pertinent to your owne particular condition) if by ſerious conſideration put cloſe to our conſciences, and preſſed home to a full reſolution and concluſion, would make us better Chriſtians in the Church, better Subjects of the King and State, better neighbours in City and Country, better members of the family (under any of the oeconomicall Relations, of husbands, wives, parents, children, maſters or ſervants, hoſts or gueſts) then commonly are to be found in the ſocieties of men. To theſe directions morall reaſon giveth her conſent and ſuffrage, as we may obſerve in the ſaying of *Cicero* to * *Nevius*. *If thou haaſt put this ſhort Queſtion to thy ſelfe, what doe I?* or what am I about to doe? thy concupiſcence and covetouſneſſe, had not made ſuch poſt-haſte, to the prejudice of another mans right.

* *Si hæc dum recum verba reputaſſes, quid ago? reſpiraſſet cupiditas, & avaritia paululum.* Cicer. Orat. *pro* Quintio.

Now from our direction (in putting interrogatories to our ſelves) we muſt turne to correction, and reproofe of thoſe, who *either make no enquiries at all, or make them amiſſe*, not of things materiall and uſefull; for the *former ſort* there are divers who conſtantly forbeare, that which the Apoſtle (but in ſome caſes) forbids, that is, *making of Queſtions for conſcience ſake*, 1 Cor. 10.25. *never communing with their owne hearts*, as the *Pſalmiſt* counſelleth, *Pſal.* 4.4. nor *examining themſelves*, as the Apoſtle preſcribeth, 2 *Cor.* 13.5, they will have the more to anſwer for one day, and the leſſe to anſwer for themſelves, when their owne conſciences, which by their ſenſuality, and Satans ſubtilty are laid a ſleepe, ſhall be awakened, to witneſſe againſt them at Gods Tribunall, where when they ſhall be particularly queſtioned, as *Cain* was, *Gen.* 4. 6, 7, 9. They will not be able to anſwer one of a thouſand, *Job* 9. 3.

Now for thoſe who queſtion amiſſe, ſome are *impertinent*, ſome *trifling*, ſome *curious* and *preſumptuous*, ſome *diſtruſtfull*, ſome *blaſphemous Queſtioniſts*: for the firſt ſort, they are ſuch as are buſie and inquiſitive into ſuch matters as moſt concerne others,

but

but themſelves little or not at all, a ſpice of this inquiſitiveneſſe appeared in *Peter*, *John* 21. when he put the queſtion (concerning the beloved Diſciple) *what ſhall this man doe?* ver. 21. To which he received a round reply (by way of reproofe) *If I will that he tarry till I come, what is that to thee? follow thou me*, ver. 22. In this fault *Peter* hath many followers; for what one of the worthieſt of the ancient Fathers complained of (in his time) is a part of many mens practice in every age. * *There are a ſort of men*, ſaith he, *who are curious in their enquiry into other mens lives, and careleſſe in correction of their owne*; and I would to God there were not many ſuch almoſt in every place.

The ſecond ſort are ſuch as the Apoſtle takes notice of, and gives warning to beware of them, and their queſtions, calling them *fooliſh and unlearned queſtions*, Tit. 3. 9. 2 Tim. 2. 23. though there be ſome who pretend (if not to a Monopoly, yet) to a Prelation of learning and (in oſtentation of it) ſhew themſelves (ſuch as *Stapleton* called *Bodin*) ¶ *great triflers*, ſuch are many of the Schoole-men, who in their diſputes, when they ſhould ſoberly propoſe, and diſcuſſe materiall and profitable Problems in Divinity, move and ſolve many very fooliſh, and ſome very ridiculous queſtions, whereof I could give you a Catalogue, but that you would looke upon it, as a lift of too light a colour, for the funerall habit I now weare. *Luther* (in deteſtation of their vaine jangling, and doting about queſtions, as S. *Paul* phraſeth it, 1 *Tim.* 6. 4.) with ſome tranſportation of ſpirit (after his manner) uſed an immoderate *Meioſis* of them, which was this, * *I had almoſt ſworne* (ſaid he) *that there is not one Schoole-Divine, eſpecially a Lipſian, who underſtands one Chapter of the Goſpell, or of the Bible*, and if his paſſion and oppoſition in Religion, made him an incompetent Judge of their dictats, you may abate (in your belief) as much as you pleaſe of the ſeverity of his cenſure, yet thoſe that reade his workes, and the chiefe Doctors of their School-Divinity, may find cauſe perhaps to conſent with *Eraſmus* (a man of a calmer ſpirit, and acknowledged by two Popes, *Adrian* the 6th and *Leo* the 10th) for a Son of the *Roman* Church, ¶ who profeſſed that himſelfe profited more, by one little page of

* *Curioſum genus ad cognoſcendam vitam alienam, deſidioſum, ad corrigendum iam.* Auguſt. *confeſ. lib* 10. *cap.* 13.

¶ Bodinus *magnus negator* Stapleton *orat. contra hujus ſæculi politicos.*

* *Prope eſt ut jurem, nullum eſſe Theologum Scholaſticum, qui unum caput Evangelij intelligat, præſertim* Lipſienſem: Luther. Tom. 1 *Oper. lat. Ep* 47.

¶ Lutherus *tantus eſt ut plus eruditar, & proficiam ex lectione unius pagellæ* Lutheranæ *quam ex tota* Thoma. *Loc. Com ex* Luther. *operib. claſſ.* 14 *f.* 50. Luther

of *Luthers* writings, then by all the Schoole-doctrine of *Aquinas*, whom Papists admire, if not adore, as an Angelicall Doctor.

The third sort are such as make presumptuous inquiries into, and encroachments upon divine Counsels, prying into the Arke of Gods privacy, with such a busie and curious inquisitivenesse, as if they would with a pick-locke rifle the Cabinet of his most reserved secrets, and breake open every Seale, to find out that, which he would have concealed from all eyes. This is a branch of that pernitious curiosity of our first Parents, whereto they were tempted by the Devill, and which first thrust them upon a breach of Gods prohibition of the tree of Knowledge, and afterwards, thrust them out of Paradice, and so from the fruition of all other fruits, wherewith it was variously and abundantly furnished; and hence also (for satisfaction to over-curious Inquisitours) are those audacious determinations, concerning mens lives and fortunes, by the calculation and casting of nativities, and it was doubtlesse from the Devill that *Saul* consulted with the devill by the witch of *Endor*, 1 *Sam.* 28. 8.

To these presumptions, questions must be sorted, such as that which (some say) was proposed to S. *Augustine*, viz. *What did God before he made the world?* To which the answer was as sharpe, as the question was sawcy, viz. * *That he made Hell for such curious questionists*, as he that mooved that question.

* *Præsul ad hæc Lybicus, fabricabat Tartara dixit,*
His, quels scrutari talia, mente juvat.
Georg. Sabin. *Poet.*

The fourth sort of offensive and faulty inquisitours, are those that shew more love to themselves, then faith in God, perplexedly and distrustfully demanding, *What shall we eate, and what shall we drinke, or what shall we put-on?* Mat. 7. 25. humane care and providence I confesse is subordinate to divine, and that so farre, that he that sleights his part in obedience to God, forfeits Gods part of beneficence to himselfe, and to his, whether person or estate, and incurreth the severe censure of the Apostle, *He that provideth not for his owne, especially for those of his owne house, he hath denyed the Faith, and is worse then an Infidell*, 1 Tim. 5. 8. Yet he provides ill for his soule, who makes a mixture of diligence and diffidence in provision for the body.

The

The laſt and worſt ſort are thoſe blaſphemous and Atheiſticall queſtioniſts, who in a deriding manner aske, *Where is the promiſe of his comming?* 2 Pet. 3. 4. but eſpecially ſuch an one, who asked of a Chriſtian in ſcorne of Chriſt. ¶ *What is the Carpenters Sonne doing to day?* who returned him an anſwer, as witty as the queſtion was wicked, *He is making a Coffin*, ſaid he, *for the funerall of* Julian, and his anſwer proved a Prophecy, for (within a very little while after) he was marked out for the Coffin by an Arrow from Heaven, which he thought to be ſhot by Chriſt himſelfe, whom he tooke for his Antagoniſt, and confeſt he was overcome and conquered by him.

¶ Theod. *l.* 3. *c.* 18. Sozom *l.* 6. *c.* 2. Oſiand. *Epit. Cent.* 4. *l.* 3. *c.* 54. Paræus *et* Cornel. *à lap. in* Mat. 6. 13. *v.* 55

Thus farre the queſtion, now the Anſwer, *It is even a vapour*, &c. And this is a kind of definition of it, but rather Rhetoricall, then a Philoſophicall, rather Metaphoricall then proper; There is much adoe among the Philoſophers (eſpecially betwixt *Cardan* and *Scaliger*) how to define it, this vapour (as the Apoſtle cals it) may be vaniſhed away, before a man can relate and poyſe the ſeverall opinions upon it, and reſolve which hath moſt right to put the reſt to ſilence, for the preſent it may ſuffice, which is moſt received, and that is this,

Life is the Act and Vigour of the ſoule, and of it's Organs or Inſtruments the body, while they abide united together; Of this life, the principall proofe and preſervative both, is *breathing*, therfore when God gave life to the firſt humane body (formed of the earth,) he is ſaid, *to breath into his noſtrils the breath of life*, *Gen.* 2. 7. And when he taketh away the breath, man dieth, *Pſal.* 104. 29. And this breath is called a vapour, and a vapour is called *halitus* a breath, and as a vapour is ſoone vaniſhed, firſt appearing, and after a while diſappearing (to ſpeake anſwerably to the words in the * originall) ſo the breath is eaſily ſtopped, and then the living creature liveth no more.

* παρυπνὸς ὁ παρυφαίνων

If I keep to my Text (and it hath given me no cauſe to forſake it) I muſt preſent you with a very plain and well known obſervation upon it, which is, *That the life of man is very ſhort, and not more ſhort then uncertaine*: If you tell me you know this already, I ſhall readily confeſſe it, and you cannot deny, that neither

Doct.

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ther your worke nor ours is done, when we have taught and you have heard, what you ought to know: for your knowledge must proceed to practise, and your practise commonly comes so slowly on, in what you know, that many times the notions which are most familiar to your understandings are the greatest strangers to your practise, to which there is more adoe to perswade you, then to instruct you; and yet for matter of instruction, I doubt not, but we shall tell you, somewhat worth your notice, which most of you know not, or if I should bring you nd new thing for the matter, I should hope (though treating on the old theame of death) to keepe life in your attentions: for (as * *Vinc. Lerenensis* noteth) the difference betwixt *new for the matter and new for the manner*, the latter may be both profitable and acceptable; without the former, when known matter is set forth, in a new mould or manner of handling.

* *Eadem quæ didicisti ita dote, ut cum dicas novè, non dicas nova.* Vinc. Leren. *contra hæres. cap.* 27.

And yet again I know not, why ordinary things (especially of necessary use) should loose their acceptance, because they are usuall: for what is more constant and continuall then the vicissitude or alternate course of day and night, of action and rest, of refreshing by dyet and sleep? yet no man thinks they return too often, and to keep close to our present Argument, it is both often observed, and much commended in a great ¶ King (the father of a greater) that he was well-pleased every morning to heare in the same words a *Monitory of Mortality*, for his readinesse for death, which might either steale-in, or rush-in upon him every moment. And that a man may doe that wisely, which he can doe but once, and which precludeth all retractation and remedy, if done amisse, a *wise-mans* life hath been defined (by a principall * Philosopher) *to be a meditation of death*, if so, it will be no prejudice (I am sure) to your prudence, to attend with patience, while I deliver you, not in any very long speech, some necessary notions of that, which after a short appearance passeth away.

¶ *Philip* the Father of *Alexander.*

* Plato *apud Cel.* Rhodigin. *lib.* 19. *cap.* 8.

The shortnesse of life (Vapour-like) hath various expressions in the Scripture, It is compared by *David* to *a fading flower*, Psal. 103.15. to *a fleeting shadow*, Psal. 144.4. and by *Job*, to the *passage of a Weavers shuttle*, Job 7.6. and here, (you

(you see) to *a vanishing vapour*, which we must (for reasons) referre.

First to the prime and most predominant cause of all things.

Secondly to inferiour and secundary causes subservient to his purpose, and providence.

For the first, as God is the Authour and giver of life, *Gen.*2. 7. 1 *Sam*,2.6 so gives he the measure of it in what proportion best pleaseth himselfe, unto *Methuselah* he made a very large measure as taken out of the whole peece of secular duration, and to some he allowes but a snip of time, as to *Davids* Child who lived not to receive the Seale of Circumcision set upon him, as under the Gospell many by the Ministry of the Midwife are borne once, but tarry not to be borne againe by our administration of the Sacrament of Baptisme, though it require no adjournement to the 8th. day, as Circumcision did, and of himselfe, saith the Psalmist, *thou hast shortned my dayes*, *Psal.*89.45. even to the narrow measure of an *hand-bredth*, *Psal.*39.*v*,15. and this he doth by his Power as a Creator, and by his Office as a Judge, rewarding sinne with death, *Rom.*6.23. 2 Sam.12.15.18.

2. For secundary causes, (besides sinne, deserving death, and provoking Gods Justice to hasten it upon sinners (though to some death be sent in hast, as an invitant to a feast, not as a Serjeant to arrest) they are within us or without us.

Within us, Diseases and distempers in the humours and Passions.

Without us, Poisonous Malignities, wrathfull hostilities, and casuall mishaps.

The gate of life is but one, the posternes or trap-dores of death are many, I may call them so, for a man is taken (by death) as by a trap, and that such a one as catcheth sodainly, killeth certainely, and holdeth fast what it taketh hold of.

1. First for the causes within us, to begin with diseases: It is above 2000. yeares agoe, that (as * *Erasmus* said in his Chiliads) there have been reckoned up, 300. Names of them, and there be many under one Name, many Namelesse, which pose the Physitians, not only how to cure them, but how to call them,

* *Ante his mille firmè annos, 300. morborum, &c.* Erasm. Chiliad, Proverb. *dulce Bellum inexpert.* p. 298.

them, and then they give it their paſſe under the name of the New diſeaſe, and paſſe it will for they cannot ſtop it.

Of theſe though many feed upon nature by degrees and ſometimes alſo without noyſe, as a moth eateth into a garment, ſome ſodainely deſtroy it, as a fire doth a faggot of dried Thornes, for divers dye with very ſhort ſickneſſe, and ſome without any ſickneſſe at all, we have daily experience of various deſcants, made (by death) upon this narrow ground of an handbredth, as *David* meaſures the life of man, *Pſalm.*39.5. We ſee ſome grownd with the *Stone*, ſome ſmitten downe with the *Epilepſy*, or an Apoſteme (or as the Vulgar miſcall it, *Impoſtume*) which ſecretly and inſenſibly gathered to an head, may breake in a moment, and ſtop the breath of mans boſome, or ſtifle the ſpirits of his braine, ſome blowne up with the *Collick*, or *Iliaca paſſio*, ſome eaten up by a *Conſumption*, ſome by a multiplication of * Creeping vermine, and ſome drowned with the *Dropſie*, ſome burnt with a *Feaver*. And ſome of them are ſuch Epidemicall malignities, againſt the health and life of man, that the Chambers of death are enlarged, and great and wide caves to be digged (for more roome) where the dead are piled up (as *Sampſon* ſaid of the ſlaughtered *Philiſtines*) by heapes upon heapes, *Judg.*15.16. while faire and ſpacious roomes, above ground are empty, for want of living gueſts, to lodge in them; yea ſuch deſolations have been made among men by devouring Peſtilence, (as *Thucidides* and many other Authours have left upon Record.) that the living have beene ſcarce left enough to bury the dead.

* *Pherecides* of the Iſland of *Syros* dyed of a great quantity of Lice. *Ælian var. Hiſt.* li. 5. c. 28.

2. And for the affections and paſſions of the mind, the diſtempers of them are no leſſe deadly to ſome, then the diſeaſes of the body, we will inſtance in Love and the contraries to it Envy and Wrath, in Hope and Feare, in Sorrow and Joy.

1. For Love, we finde the *Church ſick of Love to Chriſt*, *Cant.*2.4. and we are ſure that Chriſt dyed for Love of his Church, *Eph.*5.25. and that Love which is merely humane, hath (by experience) proved mortall to many, what *David* wiſhed to have ſuffered for *Abſolom*, ſaying in (the pange of his exceſſive Love unto him) *would God I had dyed for thee*; 2 *Sam.*18.33. to the ſame have divers actually expoſed themſelves,

selves, sometimes by deadly adventures, for their friends, sometimes with their friends, to which danger, nothing induced them, but meere Love unto them, but it is more ordinary for men, and women both to dye of the excesse of this passion, upon defect of enjoyment, so might *Ammon* have done when he fell sick of longing for *Thamar*, if *Jonadab* his carnall friend, but spirituall enemy, had not (for the recovery of his body) advised the ruine of his soule, 2 *Sam.* 3. v. 2, 3, 4. And what was but fabled in the ¶ Poet of *Iphis*, laying violent hands on himselfe, (to the taking away of his life) through impatience of his Love, hath been often tragically acted, by divers, whose love to others (for want of reciprocation of affection from them, and of grace and reason to rule it) hath turned to a deadly hate against themselves. And where that affection is answered, it hath proved as deadly in excesse, as in defect of fruition, especially when degenerated from Love to lust, which is too familiar in the familiarity of different sexes; as is observed by Philosophers in Birds, Beasts and Men, for Birds they note in Sparrowes, that they are very short lived by their frequent coition, especially the male kind, which * they say commonly liveth not above a yeare, and for the same reason, doe Mules (which are barren and ingender not) much outlive Asses and Horses, for they sometimes lived to the ¶ 80 h. yeare, but these seldome attained to halfe that age, the ordinary measure of their lives ‖ being 30. yeares, and what effects this affection worketh in the flesh, (when it is too fleshly) *Solomon* partly sheweth, *Prov.* 5. 11. where he forewarneth the wanton, of the consumption of the flesh, by that meanes, whereby though death approach, with a slow pace, yet it breeds a disease, more painefull then death, more shamefull then hanging, and sometimes killeth as sodainely as the sharpest Sword when it is thrust to the heart; whereof the † Naturall Historian giveth (for instance) the example of *Cornelius Gallus*, (who had beene Lord Pretor) and of *T. Æthenius* (a *Romane* Knight) both dying in the very act of unchastity.

¶ *Ovid* in his Fable of *Iphis* hanging himselfe, for love to *Anaxarets*. *Cum foribus laquei religaret vincula, summis Inscruitq; caput.* Metamorp. lib. 14.

*Plin. *Hist. nat.* lib. 10. cap. 36.

¶ *Idem*, lib. 8. cap. 44.

‖ Arist. *Hist. Animalium*, li. 6. cap. 22.

† Plin. *Hist. nat.* lib. 7. cap. 53.

Contrary to Love are Envie and Wrath, yet as if they were reconciled for mans ruine, they both concurre with it to impaire

paire his health, and to haſten his death.

Envie is a diſeaſe in the inward parts, fretting aſunder the heart-ſtrings, and eating into the very bones, *Prov.*14.30. which how unjuſtly ſoever ſet againſt anothers good, (for the diſlike of that whether it be in deed or in appearance ſets it on worke) hath in this reſpect ſome affinity with juſtice, ſince it joyneth the * puniſhment and ſinne together, for while an envious man repines at others, he pines away himſelfe, and ſo is *Eliphaz* his ſaying made good, upon him to his hurt, *Envy ſlayeth the Ideot*, Job 5.2.

* *..Carpitq; & carpitur una ſupplicium q; ſuum eſt.* Ov Met

Of Anger he giveth the ſame deadly ſentence, in the ſame place, which is ſometimes executed on the ſodaine, not only by a tranſient violence upon another, but by an immanent vehemence, upon the perſon of the Angry, as a * late learned Philoſopher ſheweth, confuting the opinion of an antient and famous Phyſitian, and wondring that he holdeth otherwiſe, and the reaſon he giveth of this deadlineſſe of Wrath, is becauſe (ſaith he) it forceth the vitall ſpirits out of the heart, without which a man cannot live.

* *Magirus* againſt *Galen*, Phi.l.6.c.16.

Hope is another paſſion under which man is many times paſſive, *for hope deferred maketh the heart ſick* (ſaith *Solomon*, *Prov.*13.12.) and if utterly diſappointed, it turneth that ſickneſſe to death, for as the Proverbe hath it, *but for hope the heart would breake*, ſo the hope being quite loſt, the heart is not likely long to hold out, eſpecially if the object of hope were a matter of moment.

Feare hath likewiſe a deadly force upon feeble ſpirits, for " *ſome have dyed for feare they ſhould dye*, as a Gentleman at the ſiedge of S. *Paul* in *France*, "fell downe ſtarke dead, in the breach without any ſtroake or touch, ſave what his heart gave him, by a fearfull apprehenſion of danger neere hand.

" *Cauſa multis moriendi, fuit morbum ſuum noſſe* Senec. *de brevit. vitæ.* ca. 18. pa 180.

For ſorrow, how killing a paſſion that is, we may learne by the plea of *Judah* with *Joſeph*, for the reducing of his Brother *Benjamin* back to *Jacob*; *It ſhall come to paſſe* (ſaith he) *when hee ſeeth that the Lad is not with us, that hee will dye, and thy ſervants ſhall bring the gray haires of thy ſervant, our Father, with ſorrow to the grave*, Gen.44.31. which though it uſually kill by degrees, inward griefe wearing the heart as teares doe the cheeke;

" Bishop *Hall* of Chriſtian moderation. *li* 1. *Sect* 14. *p.*158.

cheekes without, yet sometimes it is such as slayeth outright upon the sodaine as * some have observed, and this appeareth by the holy story; for that was it which smote old *Eli* to the heart, before he fell downe, and brake his neck: for when a Messenger from the Warres, brought sad tydings (of the victory of the *Philistimes*, against the *Israelites*) *hee fell backward and broke his neck*, upon the mention of the taking of the Arke, which is particularly noted in the Text, 1 *Sam.*4.18. (as the worst part of that ill newes) and which set such a sad weight of sorrow upon his heart as bore him downe to the ground, from whence he was never able to rise againe.

* *Charron* of wisdome, *lib.* 1 *cap.*31.*pag.* 103.

1 *Sam* 4.18

If any passion or affection be a friend to nature it is Joy, yet that may prodigally dissipate the vitall spirits, as the story of the Queene of *Sheba* sheweth, 1 *King.*10.5. and what enemy more deadly then that, when (as * *Pliny* noteth) a Woman that thought her Son dead at the Battle of *Canna*, dyed with an excesse of Joy at the sight of him, could she have sped worse in the middest of the Battle? " so did *Sophocles* and *Denis* of *Cicely*, being overjoy'd, upon tidings brought unto them that they had won the best prize among the Tragicall Poets.

* *Plin. Nat. Hist.*l.7.c.53.

" *Ibid.*

Besides the diseases of the body and passions of the mind within a man, which in their excesse doe violently chase and force the soule out of its rightfull possession, there come upon him many killing mishaps from without, for very small matters, may be of great moment to hasten the dispatch of death. There is an ¶ *Ethiopian* poison, whereof one graine will kill a man in a moment, and being devided into ten parts will kill ten men in a quarter of an houre, and as mans life is a vapour, so he whose breath (if he would have formed it into a doome of condemnation) might have been deadly to many had his breath stopped, his life taken from him by the vapour or sent of a new white-limed Chamber.

¶ *In Nubia quæ est* Ethiopia, *sub* Egypto *venenum est cujus grani unius decima pars, hominem, vel unũ granum decem homines*, &c. Dan. Senect. Hypomnem. Phys. Hypom. 2.cap.2 pag 47.

* *Hier. Epist. Tom.*1.pag.40.

It was * *Jovianus* the Emperour and the || Cardinall of *Loraine* was lighted to his lodging, and to his long-home both at once, by a poisoned Torch, and a lesse thing then a Torch, a Candle, lesse then a Candle, the sent of the Snuffe of it, may put a Woman into † an untimely travaile, and put her to pangs

|| Bucholz. *Ind. Chronol. Ind. Chronol. ad An.* 1574.p.638.

† Plin.*nat.hist. lib* 7.*cap.*7.

of Child-birth, and of death both together.

The second generall cause of mans short and uncertaine life, is bloody hostility, for there are many men of blood and *Belial*, and some are so mad upon desperate adventures, that as the Wiseman saith, *they lay waite for their owne blood, they lurke privily for their owne lives*, Prov. 1. 18. but more for the blood and lives of others, who say unto their associates, *Come with us let us lay waite for blood, let us lurke privily for the innocent without cause.* ver. 11. *We shall finde all pretious substance, wee shall fill our houses with spoile.* v. 12. *Who (out of greedinesse of gaine) take the life of the owners thereof.* v. 19. and as out of greedinesse of gaine, so out of envy, as in the Apology for *Herodotus*, the Authour telleth of a little Child who killed his Brother, because the Mother of them both preferred him (as *Joseph* did *Benjamin* before the rest of his Bretheren) giving him a better, or greater refection of meate, then to himselfe: which we may the rather believe, by that we reade in * *Quintilian* of a Boy, who was naturally so cruell, as to make it a pastime, with a sharpe instrument to pluck out the eyes of *Quailes*, for which he was condemned by the Æcopagite Judges: And by the observation of "*Augustine* of a little sucking Infant, growing pale with envy to see another (such an one as himselfe) to be his partner, in the milke of his Nurses breast. Jealousie of the Wife of the bosome, hath the like operation for kinde, but for degree of indignation, it goeth farre beyond it, and for danger it as much exceedeth it, as a man in wit and strength overmatcheth a child; so much is signified by *Solomon*, *Jealousie* (saith he) *is the rage of a man, therefore he will not spare in the day of vengeance, he will not regard any ransome, neither will he rest content, though thou give him many gifts.* Prov. 6. 34, 35. and the Devill who was a murtherer from the beginning, *Joh.* 8. 44. and as antiently a deceiver, as a murtherer, (for his first murther had as much of the subtilty of the Serpent in it, as of the sting,) so blindes the mindes of men, sometimes as to make not only the passions of men, the motives to these bloody mischiefes, but to engage their consciences unto it, so farre as to make them conceive it a service acceptable to God, (and so as so

* *Quintil. Instit Orat.* lib. 5. cap. 9.

" *Aug. Confess.* l. 1. c. 7.

bound in conscience to performe it) to kill his best servants, so much our Saviour himselfe hath foretold, *Joh.* 16.2. and his saying by the powerfull imposture of the destroyer hath been often fulfilled * from that time to this.

* *Cent* 16. *Osi. and Epit. cent.* li 2 ca. 2. part. 1. pag. 115.

In the last precedent Centurie we have a prodigious example, of his sanguinarie seducement, in an Anabaptisticall Enthusiast, killing his own Brother, in the presence of his Parents, as an imitation of *Abrahams* offering to sacrifice his Son *Isaack*, *Gen*, 22.10. God was pleased with the offer only, and forbad the act, *v*, 11, 12. but the Devill that *red Dragon*, as he is called, *Rev.* 12.3. delighting in the effusion of mans blood, drove on the delusion of his fancy, through his conscience, affections and will to the execution of his hand.

All this while I have said nothing of the mortality of the Sword, in the prodigall effusion of blood by warre, which to that of single slaughters, is like the flowing of the Sea, to the running of the channels, whereof heretofore we have taken notice, only by heare-say or reading, and I wish I were put to it to make you apprehensive of it, only by memorandums out of antient and forraine warres, as of the *Carthaginians* and *Romans*, or the *Turks* and *Scythians*, or of the *Frenchmen* and *Spaniards*, the *Spaniards* and *Hollanders*, the *Swedes* and *Imperialists*, or if we must have our part in that more then brutish malignity, (For the rage of beasts never bestrewed either Land or Sea with so many dead carcases as humane hostility hath done, nor was it ever so permanent in time as either to muse much upon mischiefe before they doe it, or to retaine a long remembrance of it after it is done ?) that it were betwixt *English* and *Irish*, Protestant and Papist, but we have lived to be so unhappy, as to see death riding furiously upon his *red Horse*, with his great Sword in his hand, as hee is described in the *Revel.* 6.4. and under his Colours, (who is the most Catholike Generall swaying in all Armies in the World) *English* against *English*, Protestant against Protestant, killing one another, first in a set Battle " in the *vale of the Red-horse*, and since in severall places of the Kingdome, and yet, (like unconverted *Sauls*) we breath out threatnings and slaughter against one another deadly

" *Kinton* where the Battle was, is in the vaile of the Red-horse, of the shape of a red-Horse cut out of a red Hill by the Countrey people, *Cambd:* of *Warwick-shire* in his *Britan:* p. 561.

Vale of Redd Horse

at home, as if we had no enemies abroad, and that with ſuch deadly hate and ſpight, and in ſuch ſort, that if the God of peace be not pleaſed, to take up the quarrell, the iſſue of *Engliſh* and Proteſtant blood, may ſwell up to the Horſes bridles, for 1600. furlongs, as the meaſure is obſerved, *Revel.* 14.20. come to paſſe which cannot be without many inſtances pertinent to my Text, for how ſoone doe many men's lives (in a Battle) vaniſh like a vapour, their laſt breath mingling with the vapour and ſmoake, and their dying groanes ſtifled, in the hideous noyſe, of roaring Artillery.

And if we hold on in the practice of theſe mutuall maſſacres of one another, we may become ſo hardened againſt both Chriſtian charity, and common humanity, as to make but a ſport or play of thruſting Swords into our fellowes ſides, as we reade of *Abners* and *Joabs* Souldiers, 2 *Sam.* 2. *v.* 14, 15, 16.

3 The third generall cauſe of contraction of mans life is caſuall miſhaps; which are ſo many, as we may well ſay of them, as * ſome doe of diſeaſes, that they are innumerable: I will give a touch of ſome few particulars, to which your owne conſideration [and it may be experience alſo] may adde many more, if a man doe but offer to ſtirre out of doores, where ſinne lyeth (as was ſaid to *Cain*, Gen. 4.) there death will be, as if there were ſuch an inſeperable ſociety betwixt them, as *Ruth* profeſſed unto *Naomi*, *Ruth* 1.16. (and indeed the league betwixt ſinne and death is much more firme then that) ¶ *Emilius Lepidus* did but hit his toe upon the doore-ſill, and though the hurt were ſo farre from his heart, he died upon it. If a man get ſafely out of dores, it may be he ſhall not live to come in againe: a beaſt chaſed and chafed by the driver may gore him to death, and there are divers inſtances of this kind; or a drunkard worſe then a beaſt, mocked by wine, and enraged by ſtrong drinke, as *Solomon* ſaith, *Prov.* 20.1. (for it deludeth the fancy and raiſeth the paſſions to fury) may fall upon him, as if he meant to ſacrifice him to *Bacchus*, or in the ſtreets a tile from an houſe, as a peece of a Milſtone throwne from a Tower (which broke the ſkull of *Abimelech*, *Judg.* 9. 53.) may ſmite him ſodainly dead. The like deadly blow light upon the head of a Schollar, by the * falling of a letter of ſtone from the battlements

* Plin. *nat hiſt. lib* 7. *cap.* 57.

¶ *Idem*, lib 7. cap 53.

* Purchaſ. Microcoſmus. 190, 191, 192.

battlements of the house of the Earle of *Northampton* neare *Charing*-crosse, while he was a spectatour of the funerall solemnities of Queene *Anne*, Mother to his Majestie that now is.

If he travell, a stumble, whether on horse-back or on foot, may so lay him along on the earth, as if he were to take measure of his grave, whither, after one remove, followeth a commitment to close prison, there to remain, untill the great Judge of quick and dead release him.

If a man stay within doores, as conceiving (according to the ancient saying) his house is his Castle, his life may (there) many wayes be betrayed to death; for a violent winde may blow downe the house upon his head, and overwhelme him as it did *Jobs* children, *Job* 1. and as in the raign of ¶ K. *William* 2^d. 606. houses were blowne downe by a Tempest in *London*. At his Table death may be in his diet, for a Reyson stone stoned * *Anacreon* to death, a millstone could have done no more; and an haire in a messe of milke sodainly strangled || *Fabius*, could death have made more haste or done him more hurt with an halter? There may be death in the Cup, for there may be a Fly in it, and a Fly hath been the death of († him, who takes upon him much more then belongeth to man) the *Caiphas* of *Rome* Pope *Adrian* the 4th. Is there not then good cause (to give but a passant advertisement by the way) that we should not fall to our meat, as an horse to the manger, or a Swine to the trough, before we have begged the blessing of God upon what we are to eat, and that we take mannerly leave of God, when we have done, giving thanks to his goodnesse, not only for his allowance of the good creatures (for our nourishment) but for a comfortable use of them, that they have not become unto us, as the Quailes to the *Israelites* accompanied with deadly wrath, when the meat was in their mouths, *Psal.* 78.30,31.

¶ Stows Chro. continued by *Howe* p.130.

* *Plin. Nat hist. cap.* 53.

|| *Idem Ibid.*

† *Fox* Martyr. vol. 1. pag. 265.

To draw towards a summary Conclusion of this great Arithmetician, who brings in the finall account and number of all our dayes, and makes such an exact reckoning of them, as no man can controule, we cannot but (by experience of all times, persons and places) acknowledge, that as a great * Phy-

* *Plin. Nat. hist. l.7. c.57.*

loſopher and Hiſtorian obſerves, though there be an infinite number of ſignes that preſage death, there is not one knowne, that can aſſure a man of certainty of life and health.

Nor is there any Preſcription of time to be pleaded againſt this *King of terrours*, as death is called, *Job* 18. 14. no time unſeaſonable for his ſurprizall, no night ſo darke, but he can hit the marke, no day ſo bright that we can diſcover his comming towards us, if he will ſteale in upon us at unawares, we ſhall neither heare his feet of wooll, nor ſee his arms of ſteele, but ſhall feele him haply, when we doe not feare him, and receive a wound from him, for which no cure can be had of any.

No buſineſſe ſo ſerious, that can cauſe him to adjourne his arreſt, untill another day, nor is there any more hope of eſcape from him by art or flight, then there is of conqueſt of him by contending by fight: This is the only *King againſt whom there is no riſing up* (as *Agur* phraſeth the moſt abſolute predominance, *Prov.* 30. 31.) to make reſiſtance againſt whoſe abſolute Monarchy, by no humane power or prevalence may be pretended.

If any, it muſt be either the Prerogative of Kings, or the vigorous and cordiall Antidotes of Phyſitians; but not the former, for the mortal ſythe is maſter of the royal Scepter, & it mowes downe the Lillies of the Crowne, as well as the graſſe of the field. Nor can the Phyſitians (though called in as Advocates or Champions in the cauſe of nature, to aid and protect it, againſt this great warriour) prevaile any thing at all, to preſerve it from death: their ſtrongeſt Cordialls are againſt him, but as *ſtubble to the great Leviathan*, *Job* 41. 28. Nor can they ſo much as ſave themſelves, though by their art they profeſſe the ſaving of others. Nay (as it were in ſcorne and contempt of medicines) death ſodainly ſnatcheth them away, when they are applying their preſervatives, or reſtoratives to others; as is ſtoried of * *Cajus Julius* a Chirurgeon, who dreſſing a ſore eye, as he drew the inſtrument over it, was ſtrucke with an inſtrument of death, in the act and place where he did it.

* *Plin Nat. Hiſt l.7.c.53.*

I have hitherto ſhewed you the cauſes of mans mortall mutability, and exemplified the ſhortneſſe and uncertainty of his life, in ſo many inſtances, not meaning here to take up, and ſet up my reſt: for though mans life be a vapour that ſoone vaniſheth away, I would have the obſervations of this vanity, to be like the diſtilled Roſe-water, which comes downe from a vapour, and drops into the bottle, and is there preſerved for eſpeciall uſe, and my deſire and prayer now is that (as it is in the 32. of *Deutronomy*) *My doctrine may droppe as the raine, and my ſpeech diſtill into your hearts as the dew, as the ſmall raine upon the tender herbe and as the ſhowers upon the graſſe*, Deut. 32.2. in a preſent application.

And I ſhall apply it many wayes, for it may ſerve,

1. As a ſpurre to our diligence.
2. As a whip or ſcourge for our negligence.
3. As a check to vain confidence.
4. As a curbe to concupiſcence.
5. As a prop unto our patience, ſo farre my devotion to this ſervice would proceed, if my diſcretion told me I might expect your patience ſo long, it growing now ſo late.

For the firſt, if our time and ſtate in this life be as ſhort and uncertaine as a vapour, and that vapour be but an appearance of a thing, rather then a thing indeed, and that appearance after a while ſoone vaniſheth away, how diligent and watchfull ſhould we be while it is preſent (which is all the time of action allowed unto us) to imploy it and improve it to our beſt advantage for the future? Humane prudence will prompt us (while we do enjoy it) to make as good uſe of it, as poſſibly we can, and religious policy will ſtirre us up, to preſent expedition, and not to put off (untill to morrow) the performance of any good thing, which we may do to day (for at the next puffe of breath, we may blow away our life) but to uſe all diligence, in doing of good, while we have time, as the Apoſtle admoniſheth, *Gal* 6.10. *Applic.* 1.

We have ſome examples (of moment) though moſt contrary in themſelves, yet tending to this very end, *viz.* to ſhew where the time is but ſhort, the endeavour muſt be great, to make it ſerviceable to moſt deſirable ends. Our Saviour of him-

himſelfe, for our inſtruction and imitation hath ſaid, *I muſt worke the worke of him that ſent me, while it is day, the night cometh when no man worke,* Joh. 9. 4. *By day* is meant the time of life, while the vapour appeareth (like a bright cloud, *Mat.* 17. 5.) and *by night* the time of it's vaniſhing away by death, wherin all things (that had life, and have it not) are be-nighted and wrapped-up in darkneſſe, yet there is betwixt the literall and figurative day and night, this difference to be obſerved; that the daies and nights have uſually their turne in a proportionable meaſure of* length and ſhortnes, which mutually and interchangeably ſucceed one another: ſo in our ordinary Clymats, and in the extraordinary too, where the day || laſteth from the 10. of *March*, till the 13. of *September*, that is the ſpace of 187. dayes (of our account) the night is as long and no longer: but our day of life, may be but the length of a few hours, or which is much leſſe minutes; our night of death, when we cannot work may be an age of many hundred years, and to ſome it hath bin ſome thouſands already, beſides there is no night naturall but is ſucceeded by another day, ſo that if any thing be left undone, there may be oportunity to redeeme the time, and to make amends for precedent neglects, but when the night of death is come, there is not another day to follow it, and to make ſupply for former failings.

* In ſome places there is ſix months day together and ſix moneths night together. *Plin Nat. Hiſt.* l. 2. c. 75.

|| So in places of 90 degrees of latitude.

It behoveth us then (while it is day with us) to be ſo much more intentively bent upon the buſineſſe that belongeth unto us (which is to *worke out our Salvation with feare and trembling*, Phil. 2. 12. wherein we worke the worke of him that ſent us, as our Saviour did) as we have the leſſe time for it, ſuch was his diligence, and therein his example ſhould be our rule, and upon the ſame ground, he that is moſt oppoſite to our Saviour (even the great deſtroyer) uſeth double diligence, and makes all the haſt he can to out-work the children of light, in a quick diſpatch of deeds of darkneſſe, *His wrath is great, becauſe his time is but ſhort*, Revel. 12. 12. he is enraged ſo much the more, as by the ſhortneſſe of time, he is the more reſtrained, for that he cannot do ſo much miſchief as he would do, and if he had more time, he might do.

We ſhould (out of love) deſire to be like our good Lord and Maſter

Maſter Chriſt, and out of duty doe as he (for our imitation) hath done before us, and we ſhould not (for ſhame) ſit down in ſloth, while Satan goeth about (with all the haſte and ſpeed he can poſſibly make) to devoure whom he may, yea our diligence ſhould be much more then his, ſince our buſineſſe is a great deale better (I meane not that which moſt doe, but that which all ſhould do) and our time much ſhorter, both for that which is paſt, and that which is to come.

For the time paſt he hath bin buſie at his worke for ſome thouſands of yeares already, and yet may be for ſome hundreds more to come, he may have time to beſtirre himſelf in his trade of temptation.

But for our time, for what is paſt, it hath bin but ſhort, and that which is to come may be nothing at all, to us, the next houre (for ought we know) may be none of ours.

Secondly, as this conſideration of our tranſient life may ſerve for a ſpurre to make diligent, ſo it may be in ſtead of a rod for the negligent, who endeavour not to make any good uſe of their time, while they have it, to whom may well be applyed the ſaying of * *Seneca*, which is, *That they have not received ſo ſhort a portion of life* (though it be very ſhort, even like a vapour) *as themſelves doe make it, by their prodigall and careleſſe expence of it.*

Wherof one great part is caſt away in doing nothing, as in our ſleep and infancy; another we trifle out in meere childiſh vanities; a third is partly miſ-ſpent in youthfull luxury; and a good part of the fourth is called a Reformation, if the humor be changed, from diſſolute exceſſe, to covetous deſires, and worldly cares for riches and honours; and when either ſickneſſe or age, maketh men unſerviceable for themſelves, to ſuch ends, that little which remaines is poorely imployed on that, for which the whole meaſure (if it had gone all one way) had bin little enough.

For what time or pains can be too much, to ſave our ſoules from hell to eſtate them in Heaven (when we die) and to unite them and our bodies both, in fruition of perfect grace and glory for ever, which muſt be procured while this vapour appeareth or not at all; who that thinkes of the excellency of

* *Non exiguum temporis habemus, ſed multum perdimus, non accipimus vitam brevem, ſed feci-mus, nec inopes ejus, ſed prodigi jumus.* Senec. *de brevit vitæ, c. 1. pag. 165.*

that jewell, which our Saviour advanceth in value, above the price of the whole world, of the ineffable felicity, which God hath prepared for thoſe that ſincerely love, and diligently ſeeke him, can conceive that the whole life of *Methuſelah*, would make too long an apprentiſeſhip (though under many ſuch hard maſters, as *Laban* was) to obtain an eternall freedom, in the City of *Jeruſalem* which is above? For my part I cannot ſufficiently admire the beneficence of Almighty God, who ſets ſo great happineſſe, at ſo low a rate, that in that little time, while a vapour appeareth, a man may purchaſe the obtainment of a moſt ſolid and ever during felicity: Nor the folly of moſt men, who of this ſhort and uncertain meaſure, imploy the leaſt part of it, to ſo excellent an end.

If a man having his lands divided into foure parts (anſwerable to the foure fingers of *Davids* hand-breadth of life, *Pſa.*39. 5.) ſhould leave one part of it wholy untilled, to bring forth nettles, or other wild weeds, as the field of the ſluggard doth, *Prov.*24.31. and ſhould ſow in one of the other three parts Darnell, in another wild Oates, and allot but a fourth for paſture and tillage, when the whole (if well husbanded) would be little enough, for neceſſary proviſion to ſupport himſelfe and his Family, what would his neighbours thinke or ſay of him? Would they not note him for ſuch an one, as either yet had not proceeded to the age of diſcretion, or were gone beyond it to yeares of dotage? or relapſed back to a ſecond childhood.

Or if a man who (hath a charge of wife, and children, and ſervants) and but a competent portion for them all, did careleſly caſt away one part of his meanes, at dice, puffe away another in ſmoake, ſwallow downe another in ſuperfluous draughts, and leave but a fourth part of all (for all other charges that concern himſelf and thoſe that are committed to his keeping) would wiſe-men judge any otherwiſe of him, then as a man of an empty skull, or ill-tempered braines, and unfit to have an eſtate committed to his truſt? though but for himſelf, much more unfit that others ſhould be put to depend upon his care or fore-caſt.

Smoake

Doubtleſſe (beloved) it is much more fooliſh to miſ-ſpend

(as

(as moſt do) the greateſt part of this ſhort and uncertain ſcantling of time, then ſo to miſ-imploy either lands or goods, and yet their folly is more faulty, then theſe examples doe imply: for the fourth part of the ground is a permanent thing, and the fourth part of the eſtate, may be put into a ſure hand, and ſo be better imployed by others, then by the owner it would be: but he that hath wilfully and wickedly waſted, three fingers of his hand-breadth of time, as we have noted the meaſure of it (out of the Pſalmiſt) cannot be ſure that either himſelfe or any one for him, ſhall be truſted with the fourth for better uſe.

Of ſuch fooliſh men as theſe, there are ſo many, that if the outſide on their backs, were ſuted to the lyning of their heads, they would make as great a ſhew in publike Aſſemblies, as yellow weeds doe in Corne-fields, but they goe in habits like other men, and ſome of them ſo farre beguile the world, and themſelves both, as to be thought much wiſer, then they that beſtow the moſt of their waking houres, to better purpoſe. Thus I have beſtowed the Rod, according to the ſentence of the Wiſe-man upon the backe of fooles, *Prov.* 26.3. and *Chap.* 19.29.

3. The third Uſe of this ſhort uncertainty of our State of mortality is, to give a checke to the vaine confidence of many men, who (as if they were ſure of time enough) to purſue their pleaſures and purpoſes, with as full ſcope and compaſſe as they deſire, project many things, which they mind to doe, and promiſe and ſometimes threaten, what they will do, when they know not whether their meaſure of time will reach home to ſuch reſolutions.

It is too great boldneſſe to preſume upon one day, for (as *Salomon* ſaith) *A man knowes not what a day may bring forth*, Prov. 27.1. The drunkard takes upon him (when he invites his vicious aſſociats to exceſſe) to promiſe at their next meeting, their cheere will mend upon them, and they ſhall have more ſtore, of that they moſt deſire, *Come* (ſaith he) *I will fetch wine, and we will fill our ſelves with ſtrong drinke, and to morrow ſhall be as to day, and much more abundant*, Eſa. 56. *ult.* What er'e be to morrow it may be to

morrow thou ſhalt not be, or not as to day not powring in ſuperfluous draughts, but vainely begging (perhaps) for neceſſary dropps, with the rich-man in flames, *Luk.* 16.24. for of all lives none more uncertaine, then a drunkards, ſince he ſtores up a ſtocke of corrupt humours, which are matter and mother and nurſe to many deadly diſeaſes within, and from without he meets (many times) with an untimely death, either by his own or anothers wrath, for ſtrong drink is raging (as wee obſerved before out of the *Proverbs* of *Salomon*) and that rage may be bloody to him haply from that hand, which led him to exceſſe, as many examples ſhew, or by the unſteadineſſe of head on horſe-backe, or ſtaggering of his feet on ground, he may be daſhed upon ſome deadly danger, and who hath not heard of many, who have ſome of theſe wayes unexpectly periſhed, and come to a fearefull end, before they thought they had proceeded to the mid-way of their walke.

But there is a confidence, (ſo much more vaine then this (though this I confeſſe be more vile then it) as it reacheth further in extent, as of thoſe whom S. *James* noteth, in the next words before my Text, reproving them ſaying, *To day and to morrow we will goe to ſuch a City, and will tarry there a yeare, and buy and ſell and get gaine, whereas you know not* (ſaith he) *What ſhall be to morrow.* Jam. 4. 13, 14. *To day or to morrow* (ſay they) *we will goe*, if God ſay no, neither to day nor to morrow ſhall they be able to make good their word, for ſo ſhort a time, a darke night of death may, (if God will) put an end to their dayes, before Noone, or (the next night) their ſoules may be taken from them, as was ſaid to the foole in the Goſpell, who flattered himſelfe, with the hope of enjoyment of *much goods, laid up for many yeares*, Luk. 12. 19. And when they project a journey (if they dye not ſo ſoone) they may be diſabled for travaile, and either by ſickneſſe or lameneſſe, be under ſo imperious and peremptory arreſt, that they may not be able to move either a foote or finger towards it; they ſay they *will continue there a yeare.* But

The farther they reach out their reſolution (of themſelves) without reckoning with God, the worſe: and it may be in a moment

moment they may be removed, they know not yet, whether to Heaven or Hell, they *will buy and ſell* the while (ſay they) but ſay God give them leave to live, it may be he will not enable them to traffique, they may be caſt into ſuch condition, as they may have either no minde, or no meanes to exerciſe commerce: but they promiſe that and more too, they will not only buy and ſell, but they *will get gaine*, how know they that? they may buy and ſell and (as the Proverbe hath it) may live by the loſſe, finding nothing but damage, where they looked for advantage, and it may be a damage unvaluable, unrecoverable, the loſſe of their ſoules, and of Heaven, which the gaine of a million of ſuch worlds as this cannot countervaile, nor once loſt can ever recover.

Beyond both theſe vaine, and vile boaſtings (for the time to come,) was that bold and bloody ſpeech of *Eſau*, wherein threatning his brother *Jacob*, he promiſed himſelfe a pleaſing revenge, *The dayes of mourning for my Father, are at hand, then I will ſlay my brother* Jacob, *Gen.*27.41. an inſolent as well as a violent reſolution, for *Iſaacks* and *Iacobs* life and his owne likewiſe were all at Gods diſpoſall, as a vapour, to vaniſh or hold out as long as he pleaſed, and it was at his choice which ſhould dye firſt; and though he were ſo hard-hearted, as to purpoſe his brother ſhould waite upon his Fathers funerall, in blood, which he would not follow with a teare, it was in Gods power to keepe his hands from being as blood-guilty as his heart, and to cut him ſhort of his hand-breadth, and to lengthen their meaſure as long as he liſted.

There is a Proverbe, (which oftentimes proves a truth,) *That threatned men live long*, for even *Iſaack* who dyed ſooneſt lived about 50. yeares beyond this, and it is as true without a Proverbe, that threatning men may dye ſoone; that others may live, not onely the more ſafely without hurt, but the more ſecurely without feare: of ſuch the Prophet *David* hath fore-ſaid, that they ſhall not live out halfe their dayes, *Pſalm.* 55.23. nay it may be not halfe a day: (for how ſoone is this vapour of life vaniſhed away) or if they be ſuffered to runne their race to the utmoſt length, it is but as the *Amorites* were ſuffered to make up the meaſure of their offences to the full. *Gen.*15.16.

If then ſuch wicked thoughts, for ſinfull plots (in time to come) ariſe in our hearts, let us give them the check, in ſome ſuch words as theſe; What doe I meane to project, and forecaſt for ſinne afarre off, and to fore-ſpeake an evill purpoſe, and (as it were) to threaten God before hand (for every ſinne is an actuall affront of his Majeſty, and every fore-purpoſed commiſſion againſt him is in effect a commination of him) when my life is but a vapour, and ſo much in Gods diſpoſall, ſo little in mine owne, that I ſhould promiſe to doe nothing, but with the Lords premiſed leave, as the Apoſtle taught in the Verſe next beyond my Text, *You ought to ſay, if the Lord will we ſhall live, and doe this, or that*, Jam. 5. 15. The like limitation to this precept, you may obſerve in S. *Pauls* practice, *Act.* 18. 1 *Cor.* 4. 1 *Cor.* 6. 16. *Heb.* 6. and *Socrates* (the wiſeſt of the Heathens) taught *Alcibiades* to be ſo mannerly in his language towards God as to uſe the like * reſervation of his will and prelation of it before his owne, if this phraſe were familiar in our mouthes, it would not only give preſent repulſe to any evill purpoſe, for the time to come, but would be a powerfull charme, againſt the returne of it, and indeed a man dares not ſay, of any future ſinne, I will commit it, *if the Lord will*, for if he ſo far reſpect the only unerring rule, the will of God, as to make reſpective mention of it, he cannot admit of any notion againſt it.

* Ἐὰν Θεὸς ἐθέλῃ *Socrates to Alcibiades.*

The 4th. Application of this tranſient uncertainty of mans temporall life, may be a curbe to immoderate concupiſcence, and doting delight in worldly things, whether Riches, Honours or Pleaſures, which are the three great Idolls of carnall-minded men: for why ſhould any one much ſet his heart upon them, either in longing for them or taking too much joy in them, when ſo ſmall a matter as the want of an empty complement, congey or geſture of reverence, may ſo imbitter many temporall contentments, of the choiſeſt kind, and of a very high degree, as to make them vaniſh into nothing, even before the vapour of a mans breath and life be vaniſhed away, as the hiſtory of *Haman* ſheweth, whoſe temporall delights were but as a vapour, by his owne confeſſion, of ſhorter continuance then his life, *Eſth.* 5. from the 10th. *verſ.* to the 13. though

though that were ſhortened by a penall execution, *e.7.v.10.*

And if they ſhould hold out, as long as a man liveth, they were not worthy of that eſtimation, that many worldly men have ſet upon them; but when a mans life vaniſheth as a vapour and they vaniſh before, how fooliſh a fondneſſe is it, to let looſe our affections towards them? and to fix them upon them, when evill dayes and yeares may come, wherein *we ſhall take no pleaſure in them*, as *Solomon* ſaith, *Eccleſ.*12.1. but ſo much paine (perhaps) as may make a man ſo weary of life, that the paſſionate expoſtulation of *Job* may be applyed to his caſe, *Wherefore is light given to him that is in miſery, and life to the bitter in ſoule? which long for death but it cometh not, and digge for it as for hid treaſure, which rejoyce exceedingly, and are glad, when they find the grave*, Job 3.v.20,21,22.

But to the particulars, firſt for Riches, If a man were ſo rich as he would ſay he hath enough (as few rich men will doe, for moſt mens covetouſneſſe is like a Dropſie, which makes a man though he drinke never ſo much, to be ever thirſty) yet to ſay nothing of the uncertainty of riches, noted by the Apoſtle, 1 *Tim.*6.17. which (as *Solomon* ſaith) *make themſelves wings, and flye away*, Prov.23.5. without taking leave of the owner, and leaving nothing but the print of talons in his heart, to torment him, they cannot availe to prolong the continuance of this tranſient vapour, nor can they adjourne a mans removall, to his long-home, whether to Heaven or Hell, for one day, no not for an houre; for Death is ſuch a rigid Sergeant, as will not be bribed, by the richeſt Mammoniſt to put off his Arreſt, witneſſe that rich and wretched Cardinall and Biſhop of *Wincheſter*, and Chancellour of *England*, *Henry Buſford*, (in the Reigne of King *Henry* the ſixt) * who perceiving he muſt dye, and that there was no remedy, murmured at death, that his Riches could not reprieve him till a further time; for he asked, *Wherefore ſhould I dye being ſo rich, if the whole Realme would ſave my life, I am able either by pollicy to get it, or by Riches to buy it, fye (quoth he) will not death be hired? Will money doe nothing?* No, nothing at all on this ſide the grave, for a reſcue or reprieve from death, and beyond it, below it, (as far as Hell) the money that would buy the whole Vintage of wine,

* Fox Martyr. *vol* 1.*pag* 925. *Col.* 1.

Luk. 16. 24 wine, throughout the whole world, will not purchase a drop of water to coole an hell-scorch'd tongue.

Secondly, for Honour, as the morall Philosopher saith, it is not in the honoured, but in the honourer, and not in words of praise, and gestures of reverence, which may be presented in hypocrisie, or with derision, but in the opinion of the head, and affection of the heart: and who can certainely tell, what men thinke of him, how their hearts are disposed towards him, and if he know them (for the present) to be such towards him, as he desired, how fickle are mens fancies and favours, how soone changed from reverence to contempt?

He hath read but little, who hath not met with many instances of this kind, in sacred histories and profane, and observed little (if not very young) if he have not noted some, in the experience of his owne time; besides, who knowes not, that many men have been honoured with eminent Titles and Offices, for that, for which such as are truely worthy (in whose acceptation is the truest and surest honour) have abhorred them; and if they have beene conferred, as the reward of vertuous persons, (and so they should be, or they are misplaced) how much envy watcheth over them, to find some meanes to bring them under, and how potent that quick-sighted, and sharp-fanged Malignity is, we may guesse by the question of Solomon, *Who is able to stand before Envy?* Prov. 27. 4.

If any man say, this may be the condition of subordinate Honour, as of the Favourites of Kings, but that which is supreme is so excellent, that as some have said (with as much cruelty as vanity) that for a Kingdome they would wade up to the chin in blood, I answer.

First, That, were the Honour of a King as permanent as eminent, yet what we have said before may be of use and force (as we propounded it) to us, for how few Kings are there in the world? and who among many millions of men so mad, as to hope he shall be a King?

Secondly, There is not that comfort in Kingly Honour which most conceive: for many times their Crownes (as he said that was the most antient and learned * King of that age wherein he lived) are lined with Thornes, (as allied to

* King *James.*

that

that on our Saviours head) and ſome have ſaid, that if the Ambitious did but know, what ſtinging cares and feares accompany a Crowne, they would not if it were laid at their feete, ſtoope downe to take it up. (*math.* 27. 29.

And for thoſe that accompt themſelves moſt puiſſant and renowned of their ranke, who are Conquerours as well as Kings (though an hereditary or elective right of Regality be better then a title by conqueſt, for that for the moſt part it is no better then royall Robbery, and that is ſo much the worſe, as greatneſſe of power is more obliged to the doing of Juſtice, and the defence of the innocent from violent oppreſſion) even they may have many times much leſſe honour then power, and may be ceremoniouſly reverenced, and heartily hated and contemned.

And how great a contempt came upon that * great Conquerour, when (his life vaniſhed away like a vapour) after his death, he fell ſhort of the credit of a common beggar, which is to have the deformities of his dead carcaſſe covered and hid out of ſight, by a decent ſepulture, for he lay unburied ¶ 30. dayes together: his conqueſts (how farre ſoever they prevailed above ground) it ſeemeth they purchaſed him no title for habitation under-ground: And our firſt *William* (ſurnamed the Conqueror) was in his laſt condition like unto him, the vapour of his life, vaniſhing (like an unſavoury ſnuffe) in the ſocket, left his body likely (for want of reſting place among the dead) to be an offenſive ſpectacle to the living: for after divers diſappointments, it was (not without much conteſtation mingled with reproach of his Royalty) interred. * *Alexander.* ¶ Ælian. *var. hiſt. l.* 12. *c.* 64.

And how might it humble the mightieſt Monarchs, and take off their too pleaſing apprehenſions of their owne preeminence (if flatterers would give them leave) to thinke, that their lives, (as they are men,) which are the baſis to beare up their Honours, (as they are Kings) are but vaniſhing vapours, for though their Pardons be Antidotes againſt the killing letter of the Law, to their delinquent Subjects, they are no leſſe ſubject to death, (as we have obſerved before) then the meaneſt peaſant in all their dominions. And then

¶ Esth. c. 1. v. 1.

must their Honour be laid in the duſt, and he that could reckon 127. Provinces under his command (as ¶ *Aſſuerus* did) muſt have all that compaſſe ſo ſhrunck up into ſuch a *Senechdoche* of a part for the whole (as to himſelfe) that for many thouſands of miles in all manner of dimenſions, he ſhall have but about 7. foote ſepulture for his part, and that not as a poſſeſſion, but as a priſon, and withall ſo ſtrait that he can neither ſtir in it, nor get out of it.

But that which moſt blemiſheth and indeed blaſteth the Honour of Royall Majeſty, is that the corruption of their nature is not kept downe, either by Lawes or reproofes, but rather cheriſhed, and increaſed by flattery, which makes Princes ſo much to mind their dignity, and authority as (many times) to forget their humanity, yea ſo farre to forget it as to lend a willing eare, to ſuch out-laſhing tongues, as lift them up above the Angells, whom God therefore in juſt indignation and diſdaine of their pride, makes inferiour to wormes.

Was not that the condition of *Herods* degradation, *Act.* 12. 22. 23. Who (when he was arrayed in rich apparell, which by refraction of the Sunne beames lighting upon it, gave a moſt glorious ſplendour as *Joſephus* obſerveth,) made an eloquent ſpeech, and was cryed up for it, above the skies, by popular applauſe and acclamation, (as ſpeaking with the voice of God and not of man) and ſo became guilty of a ſacrilegious theft of the divine honour, (as the receiver is partaker of guilt with the Thiefe) becauſe he did not reſtore God his right, and give him the glory, wherefore he was ſodainely ſmitten dead, by the Angell of the Lord, and preſently eaten up by wormes, *Act.* 12. 22. 23.

The Papiſts will tell us, there is an honour above all this, and that is that of their High-Prieſt, and Prelate of *Rome*, who is got ſo high above the heads of Kings and Emperours, as to have their Crownes come under his feete, but they cannot tell us, that their life is more certaine then a vapour, which vaniſheth ſo much the ſooner, as they are commonly more ſtricken in yeares, before they obtaine the Papall Crowne, and how fraile a thing is that honour which is built on a vapour,

pour, we have in part been taught already, in the Example of Pope *Adrian* the fourth choaked with a Fly, and another of that Name, (it was * *Adrian* the 6th.) was so farre from finding a felicity in the honour and power of the Papacie, that he professed (and it was made the Epitaph upon his Tombe) *That nothing had befallen him more unhappily in all his life, then that he had worne the Triple Crowne*, and he might have very good cause to say so, and so might all the rest of the purple Robe, since the papall conditjon is as Pope ¶ *Marcellus* the second thought of it, *uncapeable of salvation.*

* Hadrianus *sextus hic situs est, qui nihil sibi infælicius in vita, quam quod imperaret duxit*, Onuphrius *in vita Hadr. 6. pag. 360. col. 1. 2 Thes. 2. 3, 4.*

¶ *Manu mensam percutiens, dixit non video quo modo qui locum hunc altissimum tenent, salvari possint*, Onuphr. *in vita* Marcel. 2. pag. 398. col. 2.

I may not now note the contempt of that Antichristian *Caiphas*, as he is *that man of sinne and sonne of perdition*, who (as such an one) is so odious to all true beleeving religious Christians, that nothing is held more contemptible then to hold communion with him, in that wherein he hath departed from communion with Christ, and his Apostles. The prosecution of that point is fitter for another time then now, another Text then this.

Thirdly, for Pleasure, what voluptuous Epicure would so dote upon the delights of this life, (as many doe) who mind nothing else, or them so much, that it is very evident they are of their number (whom the Apostle sets downe as the last and worst of that catalogue of wickednesse in the last dayes,) *viz. Lovers of pleasures more then lovers of God*, 2 Tim. 3. 4. and how could they be so fond and foolish in their choice, and spend so much of that little, and uncertaine time they have, upon vaine and many (doubtlesse) vile and base pleasures, with such vehemency of affection, as to take it for a penance to them, to bestow one day in sad, and sober consideration of the weightiest matters, that concerne their eternall welfare? how could they let loose the reynes of their lusts, and drive them on, in the furious pace of *Jehu*, and powre them out, (as they doe) upon all objects of sensuall satisfaction, if they did think, that they were as uncertaine as their lives, and their lives but like the vapour, which from the pipe they puffe out of their mouthes and noses.

2 *Kin.* 9. 20.

Alas how little roome, and spare time is here, for so many meetings, for feasting, for drinking, dauncing, for gaming,

and other prodigall expences of pretious time? which if they knew what it were worth, they would rather rob their eyes of sleepe, that they might watch and pray in the night, then ryot and revell out their dayes, and sometimes their nights too, in sensuall pastimes, wherein their life may vanish like a vapour, and they (taken away in the very act of some sensualty) * may passe from transient pleasure, to permanent paine, which will be so much more grievous to them, as they have beene more addicted to carnall delights, shewing themselves *lovers of pleasures more then of God*; 2 Tim. 3. 4. wheras if they had loved God, more then their pleasures, they might have enjoyed God and pleasures too, not while a vapour appeareth, which will quickly vanish away, but for ever, *for in his presence is the fulnesse of joy, and at his right hand are pleasures for evermore*, Psal. 16. v. 12.

* As *Gallus* and *Æterius* forementioned

The fifth Use of this vaine and vapour-like life of ours, is to be a prop to our patience, and so a cure of those unpleasing passions, of Anger, Envy and sorrow, which (as I have shewed before) doe by their excesses much shorten mans life.

To the two first, we may apply that of *David*, *Fret not thy selfe because of evill doers, nor be thou envious against the workers of iniquity*, and the reason is, because their time is but short, they shall be soone *cut downe like grasse, and wither like the greene herbe*, Psal. 37. v. 72. And that though it be greene to day, may be dried up to morrow (as our Saviour Christ maketh the comparison) *Luk.* 12. 38. and if their prosperity last somewhat longer, (as some vapours vanish not so soone as others) what cause to be angry or envious for that? when they cannot have assurance to hold out untill the next houre.

If they thinke of the brevity and uncertainty of their time, they will not be overjoyed in their owne estate, if it were much better and longer then it is, since their holding on from day to day, is but a daily reprieve from that, which every day may come upon them. And if they thinke their death farre off, it will make nevertheless haste, but much the worse speed, for none dieth more unhappily, then he that thinkes himselfe happy while he is here, and thinks not (how soon) by death he may be snatcht away hence.

And

And for the third, it may much conduce to compose us to patience against excessive sorrow under our crosses, whether they be such as affect us with pain of sense or of losse. For the former sort, when they are sharpe, we may the better beare them, upon this consideration, that what is usually violent is seldome permanent, and that while life it selfe is so short, as a vanishing vapour, aggrievances cannot be long, for death is an end of them, as well as of us, of us, as well as of our deceased friends, the losse of whom, (though the greatest temporall losse that can be, for a true friend is as ones own soul, *Deut.* 3.6. and a *mans soule is more worth then a whole world*, Mar.8.36.) may the better be born upon the consideration of our uncertain and vanishing condition.

It may make much for the moderation of our griefe, to thinke how little distance there may be betweene our friends funerall and our owne, if God have taken them away, it may be we have lost but a little of our enjoyment of their good company, for if they be dead to day we may follow them and over-take them to morrow, and our vapour of life cannot sooner vanish away, then our soules may finish their voyage, to the habitation of everlasting happinesse, though (as some make the measure) the distance from earth to the heaven be 500. yeares journy (were it to be measured after the manner of ordinary travaile) which is a great way, on this side, the rest of the righteous.

We should not then thinke the losse so great, as if we had a long lease of our owne lives after theirs are expired, and a certaine one too (as it was to *Hezekiah*) for 15. yeares reprieve from death after the sentence of death had passed upon him; and if we take off the conceipt of our owne continuance, whereof the greatest part is haply passed already, we shall be disposed to more patience at parting, with those who are most deare unto us, who when they are dead, can receive no good by our sorrowfull excesses, for as humane Moralists can tell us (it is pitty (by the way) that Christians should need to learne moderation of Heathens) * *Immoderate griefe will send the living to the dead and not restore the dead to the living.*

* *Parcamus lachrymis nihil proficientibus, facilius enim illi nos dolor iste adjiciet, quam illum nobis reducet.* Sen. consolat. ad Polyb. c. 23. p. 18.

Now to draw to a Concluſion of that which will conclude us all in a narrow roome, and it may doe it in a very ſhort time, if our life (as S. *James* ſaith) and we have ſhewed at large, be but as a Vapour which may evaporate, and vaniſh in a moment, let us have the meditation of death ſo much in our minds, that we may in our ſerious thoughts, anticipate the pace of it, though it be ſpeedy, and be prepared to meet with it at every ſtep, whether within doores or without, in all we doe, whether we eat or drinke, or worke or reſt, let us ſtill make account, we are upon our laſt minute, our lives being as uncertaine, as a candle carried in the wind without a lanterne, which may be put out with every blaſt: This conſideration with the love of God, and feare of hell, will keepe us upright in our walke towards heaven, whither I would now by prayer commend you and diſmiſſe you, but that I ſuppoſe you expect ſome Comment upon that darke and dumbe Text before you, and if cuſtome did not call for it (as a matter of conveniency) conſcience and friendſhip would claime it (as a part of duty) from me towards this worthy Gentleman deceaſed: I yoke them both together, *Conſcience* and *Friendſhip*, for friendſhip ſhall not engage me (if I know it) to goe one ſtep beyond the limits, to which conſcience doth confine me, though my words were of ſo much weight (with all that heare me) as not only to redeeme my friend (either living or dead) from an infamous report, but to advance him to the high reputation of a Canonized Saint. If both the warrant of Canonization of the Saint (as it is) and the honour were not Apocriphall, and papally preſumptuous, not idolatrous, as the *Romaniſts* make it.

And I thinke I may ſpeake the more confidently of him, becauſe I have known him of a child, and his Progenitours both, before they were known to one another.

In his minority, thoſe that were converſant with him, ſaw faire buds, hopefully promiſing ripe fruit of a good reliſh, when (by his yeares) it might be ſeaſonably looked for from him: and theſe hopes daily grew up to degrees of further evidence, and aſſurance of his ingenuity, temperance, mildneſſe, modeſty, humility, affability, and ſuch a ſweetneſſe of temper, in his

his whole behaviour (adorning all he did) that he that knew him, and did not love him, might be thought rather to bewray a disposition in himself, unworthy to be believed, then any thing worthy to be disliked in him.

These vertues were but the ground-work, of those religious graces, for obtainment whereof, his naturall propension was happily seconded, by godly education, and thereof a principall part was to fixe and settle him in a firme beliefe, of the true Protestant Religion, in opposition to Popery, prevailing in those parts (and in the parts adjacent *where his much honoured Parents dwell) who were most zealous and constant Anti-papists, though living even among that crooked and perverse generation.

*In *Tamworth* Parish in *Warwick shiere.*

Being (by Gods blessing upon his godly breeding) habituated to a dislike of that erroneous Religion, and of all manner of vicious conversation, especially of vain swearing and superfluous drinking, from this goodnesse he digressed not, no, not so much, as to let out a word of the one, or to let in a draught of the other, though (when he was an Academicall Student) he sometimes conversed with such of his age and ranke, as were no Precisians in either, and had both liberty and maintenance (as much as they) which had he not been very well disposed in his affections, and well composed in his carriage, might have induced him to some licentious exceedings.

When some further approaches of youth, towards manhood, and a fit opportunity for travell into forraigne parts, concurred, he might be the better trusted abroad (yea even among those to whom least trust is to bee committed, of whom least truth to bee expected (the Jesuites) and upon consultation with those, who could give best advice for such a course, and by his Parents appointment (to whose commands or minds (which way soever intimated to him) he was an obsequious sonne) being sent beyond sea, he spent some yeares in forraigne parts, as farre as *Rome*, making such observations of persons, things and places, as might make him most serviceable to his King and Country, so soone as gravity of yeares, had overtaken the maturity of his parts, to put them to imployment.

And

And herein ſurely himſelfe firſt, and then his friends (who had moſt intereſt in him) had very good cauſe to bleſſe God for him, in that he left none of his owne goodneſſe behind him where he ſojourned, nor brought any of the droſſe of other Nations home with him, as many, if not moſt young Gentlemen have unhappily done, and this I could not but often obſerve, and alwayes approve of (as worthy of praiſe) that he well knew and obſerved the ſeaſon and proportion of ſpeech, which he ordered ſo, as to keep it rather below his own knowledge then to raiſe it above the beliefe of thoſe that heard him: ſo farre was he from their opinion, who take it for the priviledge of a traveller, to ſpeake rather that which is ſtrange then true, becauſe they that heare them ſpeake cannot prove they lie.

And in this as in many other gracefull qualifications he much reſembled, that very accompliſh't Gentleman Sr. *T. P.* (his mothers Vncle) whom I much honoured in Perſon, while he was living (for his many good parts in himſelfe, and his favourable reſpect unto me) and (while I live) ſhall upon all good occaſions, revive his memory, by honourable mention, now he is dead: In whoſe death his Country ſuſtained a very great loſſe, which might have bin (if not wholly recovered, yet) very much repaired in the ſufficiency, and ſervice of this young Gentleman, if God had been pleaſed, to permit the bringing on of his abilities, to their perfect accompliſhment.

But he fixed a period there, where we made account but of a comma or colon at the moſt, hoping halfe the ſentence of his life at leaſt, was yet behind, and ſhould not have been interrupted or broken off, in ſuch haſt as it was, and we grounded our hopes, on ſome precedent proofs of the divine providence, which had conducted him ſafely through manifold dangers, both by land and ſea, by which thouſands have periſhed, either in their progreſſe from home, or their home-ward returne; and it may ſeeme ſomewhat ſtrange, that he that was ſo charily preſerved (among ſo many perils) ſhould * there miſcarry, whither ſo many come (as to a City of refuge) for more aſſurance of ſafety. It fell out much what ſo with *Satyrus*

* In *London.*

rus (the brother of S. ¶ *Ambroſe*) who returned from *Affricke* (by a very perillous paſſage (for he ſuffered ſhip-wrack and eſcaped drowning by ſwimming) within a while after his arrivall and returne to his friends, fell ſicke and dyed among them.

¶ *Ambroſe de obitu fratris. Tom. 3. p. 16.*

And why was it thus good Lord? Why ſo as with this ingenuous and pious Gentleman it hath hapned? Was it becauſe thou rateſt not age *, by wrinckles and gray hairs, but by ripeneſſe in vertue, and fitneſſe for Heaven? Or was it to ſhew that thou canſt ſecure whom thou pleaſeſt in the greateſt perill, and that there is no ſecurity in receſſe or retirement, but in thy protection only?

* *Non eſt quod propter rugas, & canos putes diù vixiſſe.* Seneca *de vita beata, cap 1.*

Or didſt thou take him away, to take off humane confidence (eſpecially of young Gallants of his time, and ſtate) and to abate of the pride of their freſh and flouriſhing youth, ſhewing them (in him) that their life and ſtrength, and beauty is but a vaniſhing vapour? Or knowing our Land is now more tempeſtuous then the raging Sea (and perhaps the Tempeſt is not yet at the higheſt) Didſt thou ſnatch him away, in thy favour to him, to ſet him in a ſafe harbour, in a place of impregnable ſtrength and ſecurity, where he might neither feele, nor feare any danger, were the ſtorme never ſo violent?

Whatſoever it was that hath deprived us (who ſurvive him) of ſuch a ſweet aſſociate of life, and ſo a fair patterne of vertue (the reaſon may be ſecret to us, but unjuſt as from thee it cannot be) ſure we are he is thine, and thou maiſt take thine owne to thy ſelfe when thou wilt: And if thou wouldeſt rather put him into preſent poſſeſſion of Co-heyreſhip, with thy Sonne, then reſerve him on earth to the expectation of the inheritance of his Father (though he were none of thoſe ſons, who are ſicke of the Father) thy gracious dealing with him, and his glory with thee, ſhould make us rather rejoyce for his gaine, then mourne for our loſſe, at leaſt, meekly to ſubmit to thy divine diſpoſall, even unto death, eſpecially when it is the concluſion of a godly life, and the introduction of a glorious ſtate, which I doubt not to be the condition of his departure from the ſociety of men.

By what manner of death God was pleaſed to tranſlate him to a better life, is not (for the thing it ſelfe) much materiall to enquire, no more then in what veſſell, a man hath bin waſted over the waves of the Sea, when he is ſafely received into the Haven, or by what key (whether of gold or iron) he was let into a place of moſt pleaſant repoſe. Yet ſince it may be the deſire of divers, to be informed in it, and all may, and ſome I aſſure my ſelfe will be the better for it, I take it to be a part of my preſent ſervice to give you thereof and of ſome other remarkable matters, ſuch an account, as though it be of ſickneſſe, death, and diſtemper of body and mind, may be tempered into a ſaving receipt, for the upholding of your ſpirituall health, and conſequently for the obtainment of eternall life, which may be this.

He was by his complection (as I take it) naturally ſanguine, accidentally melancholy. In this Temperament he was taken with a diſeaſe, that hath a name of diminution, *The Small-Pox*, which Spider-like hath a venome more intenſive in degree, then extenſive in meaſure, and which (as experience makes the obſervation) is commonly a fore-runner of a great plague.

Being in conflict with this diſeaſe, and nature partly ſuſpended (by the ſadneſſe and ſlowneſſe of Melancholy) it was not ſtrong and quick enough, to expell the poyſon to the outward parts, upon which (in the moſt hopefull working of the diſeaſe) it ſhould have been diſcharged: The ſame uſurping humour (for the right of predominance (in his conſtitution) was in that which was naturall) which ſlackned the pace, and operation of nature, was too active of it's ſelfe in troubling the fancy.

Hence, and from ſome malicious and ſubtle concurrence of Satan (taking the advantage which the malady of his body and brain, then miniſtred unto him) his tongue was wrought to beare falſe witnes againſt Gods favour, and his own welfare, ſo farre as to utter ſome words favouring of diſtruſt, if not of deſpaire of his own ſalvation.

Now that we may not miſtake thoſe words, as he did his State, and thence infer ſome ſuſpition of his ſafety, it concerns

us

us to take into ſerious conſideration theſe particulars, which may ſerve not only to right his reputation among the communion of Saints, but to ſecure our own ſpirituall peace againſt the like perturbations.

It hath been uſually a part of the Devils ſpight, and pollicy to aſſault thoſe moſt, in their ſickneſſe, whom he could leaſt prevaile with, in their health, and to preſſe upon them with moſt importunity, when he thinkes he hath but a little time, to do a great deale of miſchief. Therfore his malevolence being the motive to his diligence, he hath great wrath, becauſe he knoweth he hath but a *ſhort time*, *Rev.* 12. 12.

And there is not only proofe of it in divinity, but reaſon for it in Philoſophy from this maxime, *Naturall motion is more ſwift and violent towards the end of it*; now temptation is a tranſient motion, and ſince his change from an Angell to a Devill, as naturall to him as for heavy things to fall downwards, therfore when it draweth nearer the end, either his owne end, or the parties whom he deſires for a prey, he will not creepe like a Serpent to deceive, but ruſh in like a Lion to devoure, and thence it is, that the wicked many times die quietly, like lambes, whereas the godly are put to many ſharpe violent conflicts with him, both in life and death: for it is with the one ſort, according to the ſaying of our bleſſed Saviour, *Luk.* 11. 21. *The ſtrong man armed keepeth the houſe, and ſo all is at peace.* But for the other he ſtormeth out-ragiouſly to diſturbe his peace, becauſe he is kept out of poſſeſſion, and the more haply, becauſe he hath little hope to poſſeſſe ſo glorious a prize: ſo that his fierceneſſe is many times the effect of his foyle, as (in the 12. of the *Revelation*) when he was diſappointed of his prey, of the *woman that brought forth a man child* (ſhe being carried by the wings of an Eagle out of his reach, *Rev.* 12. 14.) he caſt out of his *mouth a flood of water after her*, ver. 15. And when the *Earth* ſwallowed up the *flood*, wherby he meant to have ſwallowed up both her and her child, *he was wrath with the woman*, ver. 16, 17. becauſe he could not ſatisfie his rage with their ruine.

Secondly, for further atteſtation of the godly's troubles, doubts and feares of the favour of God, ſomtimes with-holding

his gracious countenance from them, as if he did not meane to be mercifull to them) we may produce as witneſſes unto it, the examples of two moſt renowned whether for Religion towards God, or acceptation with God, *Job* and *David*.

Firſt, for *Job*, how deplorable and deſperate did his condition appeare to be, when he ſaid, *The Arrowes of the Almighty are within me, the poyſon thereof drinketh up my ſpirit, the terrors of God ſet themſelves in array againſt me*, Job 6.4. and at the 16. Chapter, *I was at eaſe* (ſaith he) *but he broke me aſunder, he hath alſo taken me by the necke, and ſhaken me in peeces, and ſet me up for his marke, his Archers compaſſe me round about, he cleaveth my reines aſunder, and doth not ſpare, he powreth out my gall upon the ground, he breaketh me with breach upon breach, and runneth upon me like a Gyant*, Cha. 16. ver. 12, 13, 14.

What a tempeſt of temptation to diſtruſt and deſpaire, doe theſe patheticall ſpeeches import, and his deeds evidenced a deſperate diſtraction as well as his words, when (as in a fit of ſpirituall frenzy) *He tooke his fleſh into his teeth*, Chap. 13. 14.

Secondly, for *David*, how fearfull was his diſtraction, how full of diſtruſt was he, when he thus complained, *My heart is ſore pained within me, fearfulneſſe and trembling are come upon me, and horrour hath overwhelmed me*, Pſal. 55.4,5. in the 77.th. *Pſalme* (whether it were a *Pſalme* of *Aſaph*, as the compoſer of the Ditty, for he was a Seer or Prophet, and an inditer of *Pſalmes*, 2 *Chron.* 29.30. or a *Pſalme* for *Aſaph*, as a Muſition to ſet it into Tune, or to ſing it, as the Title may be varied) The Pſalmiſt there ſheweth, that himſelfe had been under a black-cloud, which eclipſed the ſight of Gods mercy from him, when he paſſionately put forth ſuch expoſtulations as theſe: *Will the Lord caſt off for ever, and will he be favourable no more? Is his mercy cleane gone for ever, and doth his promiſe faile for evermore? hath God forgotten to be gracious, hath hee in anger ſhut up his tender mercies?* verſ. 7,8,9.

Of latter times, there are divers inſtances of very religious Chriſtians, among whom have been ſome worthy Divines, who (for a time) have had their Faith ſo fearfully ſhaken,

as if it were ready to be pluckt up by the rootes, as *Luther* that invincible Antagoniſt againſt the great Antichriſt, who (after his converſion) lay three dayes in deſperation, as M. * *Perkins* remembreth in his Booke of Spirituall Deſertion.

*M. *Perkins* of ſpirituall deſertion, vol. 1. pag. 417.

Where alſo he makes mention of one M. *Chambers*, who died in deſpaire, ſaying he was damned, *Yet* (ſaith that judicious Divine) *it is not for any to note him, With the black marke of a Reprobate, for one thing* (ſaith he,) *hee ſpake in extremity, which muſt move all men to conceive well of him, which was, O that I had but one drop of Faith; for by this it ſeemes he had a heart to repent and believe, and therefore a penitent and believing heart indeed*, ſo far he, and which may be an inſtance of much more moment, to fence our hearts againſt finall deſpaire, and to ſuſpend our cenſures of others ſalvation, when they ſeem as loſt, and forſaken by their heavenly Father; We have it upon Evangelicall record, that our Saviour on the Croſſe cryed, *O God, my God, why haſt thou forſaken me?* Mat. 27. 46, *Such words he uttered as man, when as God* (as a good * Father obſerveth) *hee promiſed Paradiſe to the converted Thiefe*, Luk. 23. 43.

Thirdly, Had this young Gentleman died, before he had been delivered from his fearfull diſtruſt, I ſhould have imputed thoſe paſſionate words (which he uttered) not to the diſpoſition of his heart, but to the diſtemper of his head.

* *Habet in conqueente reliquum ſe eſſe, quia homo eſt, habet eundem profitentem Latroni, in Paradiſo regnaturum, quia Deus eſt*, Hilar. Can. 33. in Math.

And in his head, rather to the lightneſſe of his fancy (which is moſt eaſily both moved, and miſled, and which with memory and common ſenſe, is familiar and common to mankind with the beaſts of the field) then to his underſtanding, wherein man partaketh with the excellency of the Angells, and ſhould have made my conjecture of his death, by the antecedents of his life, (in the ſtate of health) which were ſuch as if he had taken S. *Paul's* practice for his patterne, which was ſo to *exerciſe himſelfe as to have alwayes a conſcience void of offence, towards God and man*, Act. 24. 16. And ſuch a life (as † *Auguſtine* or ſome other antient Writer under his Name ſheweth,) can never end in a wretched death. *He that lived well cannot dye ill, I dare ſay* (ſaith he againe) *he that hath lived well cannot dye ill.*

† *Non poteſt malè mori qui bene vixerit, audeo dicere non poteſt malè mori qui bene vixerit* Aug. in operib Tom. 9. de diſciplina cap. 2.

Fourthly, But that we should make no more doubt, of his happy death then of his holy life, God gave him a glorious victory over his violent enemy (as to ¶ divers others of his deare children) for he gave him not only a just apprehension of those wild words which (recalled to his remembrance when his passion was becalmed) had escaped his lipps, but withall such a detestation of them, as to account them a rebellion against the promised mercies of Christ, and such a resolution against them, that (in most emphaticall manner) he professed, *I will never rebell against thee my God any more, Never, Never, Never,* and being conscious to himself that this retractation of his was cordially sincere, he said of it, with like affectionate expressions, *Was there ever such contrition?* and so having recovered his comfort, and resolved for death, (with assured hope of everlasting life) within a little while after he gave up the ghost.

¶ *Luther* in the place forementioned. M. *Iohn Glover* Act. and Monum. *vol* 3. *pag.* 423. *col.* 2. Mistris *Kath: Bretergh.* See the Book: of her life and death. *pag.* 12, 13, &c. printed. 1617. M *Peacock* Fellow of *Brazen-nose* Colledge *Oxford, pag.* 25, &c. Printed, 1641.

What now remaineth, but that his soule received by God his heavenly Father, his body be committed to his earthly Mother, and the example of his life laid up, as a Legacy for those that survive him, especially for young Gentlemen, and great Heyres (as he was) that whether they live to possesse, the Inheritance of their Fathers below or not, they may (when they dye) inherit the Kingdome prepared from the foundation of the world: for which Kingdome good Lord we pray thee, daily to prepare us, and in thy good time bring us unto it, for thy deare Sonne Jesus Christ his sake, *Amen.*

FINIS.

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